MUNDAKA & PRASNA UPANISHADS

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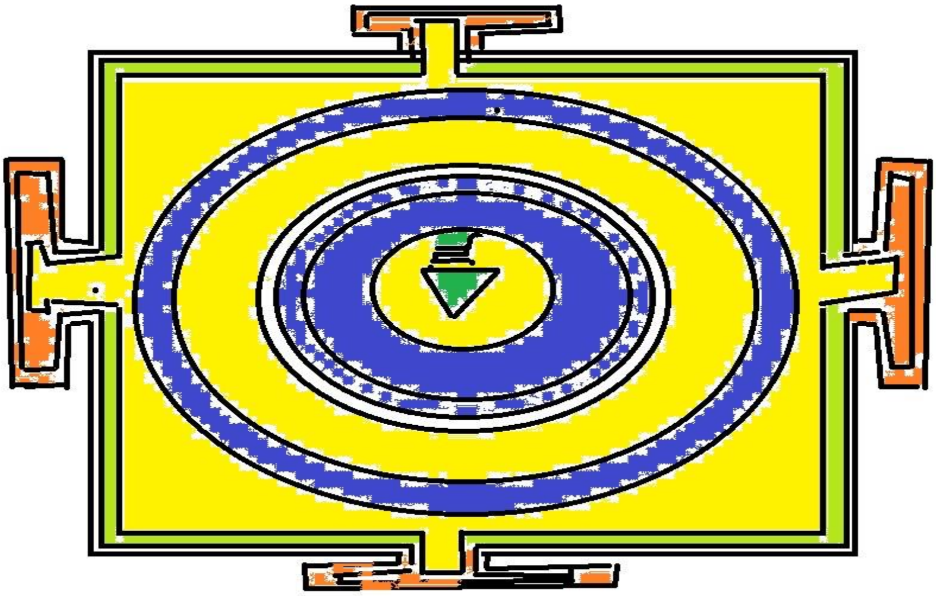

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Mundaka Upanishad

Shanthipaada:

Om badram karnobhi:srunuyaama devaa badram pasyemaakshabhiryajathraa:

Sthirairangaisthushtuvaam sasthanoobhirvasema devahitham yadaaayu:

Om shaanthi shaanthi shaanthi!!!

Swasthi na indrovridhasravaa:swasthi na:pooshaa viswavedaa:

Swasthi nasthaarkshyo arishtanemi :swasthi no brihaspathirdadhaathu

Om shanthi shaanthi shaanthi !!!

Mundaka Upanishad starting from Om Brahmaa devaanaam ,contains mantra from

Atharvaveda.The vedavratha for Atharvana is wearing fire on head called Sirovratha,by

which the hairs on head are lost as if shaved.And hence the name Mundaka (Mundana=shaving).For one who do Upasana on Brahmavidya by Athmabhaava ,concentration and devotion are fixed in Brahman alone and thus the sorrows and difficulties like birth,disease,old age ,death etc are lost.(Nishadayathi) .The causes of samsara as avidya which obstruct the journey to Brahman are destroyed(Avasadayathi).Thus Upa and Nishadayathi ; as well as upani,and sadayathi –in two ways these mantra are responsible for giving meaning to the word Upanishad ,says Sankara.If all causes of samsara are shaved off like hairs on head ,what remains is Brahman alone and the shaven head of sansyasin is a symbol of this.

Mundaka 1

Khanda 1

1 .Om Brahmaa Devaanaam prathama:sambabhoova

Viswasya karthaa bhuvanasya gopthaa

Sa Brahmavidyaam sarvavidyaaprathishtaam

Atharvaaya Jyeshtaputhraaya praaha

Brahman was manifested as the creator of universe and as its protector ,as the first among the

Devas.That Brahman ,advised Brahmavidya ,in which all other Vidya are fixed,to his eldest

son Atharva.

Here the creator as as a sagunaBrahman is given.The Saguna imagination is to increase

Bhakthibhaava or devotion.Gopta means the protector or Gopaala also called Pasupathi.These

terms are both for Vishnu and Shiva and thus a Sankaranarayana samkalpa is characteristic of

Brighu gothra ,in whom the Guru has a shaved head.

Deva is one who shines or reveals by his light.SgunaBrahman is the first revealed light

among lights.Smbhaboova does not mean to be born but to become manifested or

revealed.The first light that shone out of darkness is meant by the first among the Devas ,and in a Saguneswara aspect ,it is the first teacher with enlightened brain who teaches the Vidya to next generation of humanity.

How does Rishi Garga describe that light of lights?In Gargasamhitha he describes Goloka protected by Krishna(Gopala)and Radha thus.It is even beyond the Vaikunda of Vishnu.What we call our Brahmanda or our universe has a hole on its upper plane made by the nail of the left thumb of Vamana ,during Vishnu's Avathar .Through this thumbnail hole one can enter beyond this universe to other universes.Then our universe will look like a tiny fruit only.And we can see innumerable universes of different sizes some of the size of a Koovala fruit,some smaller ,revolving without touching each other.From this plane if we go one crore yojana above there are eight cities .Above that is the river Viraja and its shores .And in the shore of Viraja which is white in colour,(since it is dustfree) is Goloka which is The field of energy of innumerable crores of suns (AsamkhyakotimarthandaJyothishaam mandala.)

When the Bhudevi and Brahma of our universe with their divine retinue tried to enter that world,an attendant Chandranana with golden dress and a Vethra(a cluster of peacock feathers) comes and asks them "From which universe you are coming?"

They are astonished and say "Is there any other universe?We haven't seen any universe other than ours.:

Chandranana said: Brahmadeva,There are crores of universes.And in each Brahma and divine beings like you.You,have not known even the Grama name (Grama means a group) has not come here.You are enjoying because of your unenlightened intellect.You have never come out of your house(your universe).Therefore you feel that there is only one universe.It is as if a fly sitting inside a fruit think that it is the world.

This description of Gargamuni is at present being discovered by astronomers .In the fields of energy which is vast and expansile for crores and crores of Yojana ,and boundaryless, they have found out the possibility of other universes and other beings for the last hundred years only.The famous equation of Einstein E= Mc2 is a Vargamoola .That is –8X –8X ;and +8X+ 8X both are =64.Similarly =Mc2 and –Mc2 are both E .When this negative energy state was integrated into Dirac's theory in 1929 the knowledge that for an object an antiobject and for an electron a positron ,for a universe an antiuniverse was conceived.Only then the Hole

theory of Dirac scientific world accepted as possible.The photons,due to movements of quanta stike on the negative energy of space those negative quanta get displaced and in the place where they were previously seen a hole will be formed.The electron and antielectron in subtle plane and universe and antiverse in gross plane is possible .Similarly the multiverses beyond our universe and its "hole" is imagined by Garga .Only a astronomer of high order can have such an imagination.The Dwarapuri (or doors)of Srikrishna as Thamodwara or black holes leading from universe to universe is a symbol of that.The essence of each universe flow through it to reach the next world.The Viraja or Krishna is the consort of SriKrishna and is that essence which flow as prosperity ,and food to all worlds.The field of energy though appearing as dark is not empty space and neither is it a vaccum.The so-called empty vacuum is not really empty.According to modern astronomers the real particles are like froth and bubbles on a sea of quivering vacuum activity .The particles are the phenomenal appearances of the space itself.Particles are the bubbles.Space is the underlying sea water. This concept itself is made clear by Garga by calling the sea of energy as Apas from which everything is created .The KrishnaViraja river is Subra(white) and with waves and foams and bubbles forming multitudes of universes and beings.The interaction between two particle means interaction between two Mandala(fields of energy)and the vibration of the energy strings is the reason for the different appearances and views. The superstring theory is a modification of this only.

The present superstring theory has ten dimensions ,nine for space and one for time .Indian astronomers made it into nine star clusters making universes and Time.The seen universe of ours is only 1/10th of the unseen universe matter.This unseen 90 % matter is called shadow matter by modern scince.Usually this unseen world does not interact with seen world.That is why it is unknown.Suppose,in a person's consciousness ,at some time,this unseen universe starts interacting,in his Chidakasa or energy space within,this is directly perceived.That person who is lucky ,whether modern or ancient scientist,the unmanifested is made known to the others too.When the unmanifested unseen Fields of energy was called Krishna by Gargya,it is named Dark matter by modern science.The language has changed from Sanskrit to English but idea has not changed.

In Chandogya Upanishad golden and silver eggs are said .And in Prasnopanishad they are Praana and Rayi (Suvarna/Rajatha).In Superstring theory their parallels are ordinary matter

and dark matter.The creator of such multiverses,and its protector is the first enlightened Guru who gave this knowledge to his eldest son .Thus Brahman as light(Saguna God)and Atharva as the first enlightened human being has to be understood.The position of Atharvan is then that of Adam in Hebrew.

Sl 2

2 Atharvena yam pravadetha Brahmaa

Atharvaam thaam purovaachaangire Brahmavidyaam

Sa Bhaaradwaajaaya Satyavahaaya praaha bhaaradwaajomgirase paraavaraam

The Brahmavidya given to him by Brahman,Atharva gave to Angiras.Angiras advised it to Satyavaha,son of Bharadwaja .Bharadwaja transferred it to the races of Angiras.Thus for generations it is being protected by Bharadwaja and Angirasa Gothra.

Sl 3

.Sounako ha vai Mahaasaalomgirasam vidhivadupasanna:papracha

Kasminnu bhagavo vijnaathe sarvamidam vijnaatham bhavatheethi

Sounaka ,the Mahaasaala ,approached Angiras with respect and asked:Bhagavan,By knowing which one can know everything?"

Mahaasaala means the Yajnasaala or sacrificial hall which is great and big.Sounaka is the owner,or Yajamana of that .This Sounaka has a Astronomy work to his credit called Sounakahora and is a vedic Rishi.And it was from this Sounaka's sacrificial hall that Pulisacharya heard about the Suryasidhantha and made a modification of it called Poulisasidhantha.Sounaka means the son of Sunaka.All the successors of Sunaka's race are called Sounaka .

The ancient people of India used to consider themselves as the race of certain stars and planets.Angiras are gothra of Vyazha ,the RajaGuru /Devaguru (Jupiter).Sunaka is dogstar and its Gothra are Sounaka (Sirius)They are also called Sarameya or children of Sarama ,the mother of Naaga or serpents .Among the five stars of Punarvasu seen in the shape of a bow we find the stars Sunaka and Sarama too.Srama is the twin sister of the Aswins called Kaksheevan and Purudamsas (In Greece the Custor and Pollux) and is mother of elephants,serpents ,dogs and Chandala alike .She is the mother who shows the hidden energy worlds of Goloka to Indra in the Veda.She is a messenger star to those unknown worlds..Here the duty of Sounaka ,a Sarameya also is to open and show the way to that Brahmavidya.By

just a single question to his Guru Angiras,Sounaka opens up the way for thousands of successors to explore it themselves.

Sounaka does his duty by the law of Madhyadeepika(middle lamp).If we keep a lamp between two rooms,it will show both rooms.The knowledge of the past ,to be transferred to the future generations,the present generation is likewise a middle lamp .The Sirius or dogstar as the messenger dog between the present universe and the past and future universes is also of the same type.The question is by knowing what ,everything will be known.By knowing the present universe of ours alone we do not become Sarvagna and that secret of Jyothisha Brahman is in the question.

The Poorvapaksha thinks that since the object is unknown ,this question has no meaning.But Sankara does not agree with that.By asking a question,reducing the unnecessary abundance of words,and simplifying it,Sounaka is proving that sarvagnathwa is possible for a human being.In modern times scientists are using crores of words in crores of texts to explain their views about a unified theory .For communication of such profound ideas of Advaitha (unification)sometimes it is necessary to use such excess words (Vakyajaalam mahaaranyam chithabramanakaaranam according to Sankara)but to experience it by oneself no word is necessary.Therefore Sankara praises Sounaka who tries to open the lock of words with minimal words.Einstein actually did a similar thing using minimal letters .

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4.*Thasmai sa hovaacha/ Dwe vidye veditavye ithi ha smayadBrahmavido vadanthi paraa chaivaaparaa*

Angiras told Sounaka:There are two types of Vidya,the knowers of Brahma has said..Para and Apara.

Knowers of Brahman are seers of truth and have known both Paravidya as Paramathmavidya and Aparavidya as dharma,adharma and their effects .But Sounaka asked by knowing which everything is known.Angiras does not give a direct answer to that .Sounaka did not ask the types of Vidya.By which one gets Sarvagnathwa is the question.But this doubt of Poorvapaksha is not correct.Aparavidya is Avidya.By getting that alone one will not become sarvagna.For oen who got Paravidy aon the other hand ,Aparavidya is easily made available.Angiras ,thus introduces the two types of Vidya to drive in the point in question.

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5 *Thathraaparaa Rigvedo yajurveda:saamavedotharvaveda sikshaa kalpo vyaakaranam niruktham chando Jyothishamithy.*

Atha paraa yayaa thadaksharamadhigamyathe

In Aparavidya the Veda like Rg,Yajur,Saama and Atharva ,Vedanga like Siksha,Kalpa,Vyakarana,Niruktha ,chandasa and Jyothisha are included.Paravidya is that by which one reaches AksharaBrahman.

Veda and vedanga are only aparavidya .To cross the dark oceans of tehse words ,we have to reach the plane of wordless Pranava which is enlightened Samadhi.This swanubhoothi is Paravidya.The dry scholarship alone in any branch of knowledge,whether modern or ancient is aparavidya only. The self-experience or swanubhoothy along with scholarship is what makes one a sarvagna.For reaching AksharaBrahmapada one needs Vairagya.Vairagya leads to experience of Brahman.

When one communicates about the unseen ,unmanifested Brahman to a person who has no experience of it ,one has to start from the opposite Vidya ,that is known and definable Aparavidya .Through that only one can teach Paravidya since it is indefinable and unmanifested .That is the importance of Veda and vedanga in an educational syllabus/ curriculum of the ancients.

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6 *Yathadadresyamagraahyamagothramavarnamachakshu:srothram thadapaanipaadam.Nityam Vibhum sarvagatham susookshmam thadavyayam yadbhoothayonim paripasyanthi dheeraa:*

The bold (dheera)see everywhere that which is unseen,unknown,without a gothra ,without varna,without an eys,without ear,feet or hands,eternal,Lord,and omnipresent ,subtlest ,the origin and cause of all elements.

To see something that is unseen, Hear the unheard,to cognize the uncognizable,to learn something without gothra from people with gothra,to know avarna from Varnasramadharma,to meditate formless,eyeless,earless,feetless,handless thing (nirakara)as something with all these (saakara). Thus start from the easy which may appear contradictory ,but is not .This is what every scientist ,and every child has to proceed .You cant teach the absolute to the masses except through this method .By step by step the student has to get the energy source of all universes and beings revealed in everything .Only then one is Sarvagna.By seeing the

unmanifested in all manifested the person knows everything.Only then the answer to Sounaka's question is obtained. Varna is the dharma of gross objects.Whatever is subtlest appear as avarna or colourless.The varna is thus a quality of gross body and not of subtle Athman.Body has organs.To have no body or organs is to be called Ananga or the subtle with no organs and then that subtle can exist in everything alike .Then it is the sahasramukha,sahasranethra,etc .That is that which has no organs have organs everywhere in everything and a sarvagna see nothing but God in everything,everywhere at all times.This Viratpurusha or Viswaroopa is the most important aspect of God.God is thus the Yajnapurusha who does all,who enjoys all and manifests in all as Athman .In every man,woman,animal,bird and element the Brahman alone exists .This Raasaleela of Athman in all bodies and all elements is the symbolic subject of several Bhakthiprasthana in India.For Athman there is no organ(Ananga)and is Kaamaroopa (can take any form as it desires).How this earth is the yoni(womb)of all moving and nonmoving things,in the same way the energy fields of subtle nature is the yoni for all the universes and all the beings on them.To directly perceive that Brahmayoni,only a Bold (dheera) one has the stamina .

In Gargasamhitha all the Gopa and Gopi are the hairs of Krishna and Radha. This has to be taken in the same meaning.All the beings and their bodies are hairs from Goloka only.When we sacrifice the hairs,we merge back in where we came from.The sahving of head by the Brighu/Bharadwaja Gothra symbolize a mental sacrifice of all mundane things related to gross body and gross universe.

Sl

7.*Yathornanaabhi:srujathe grihnathe cha yathaa prithivyaamoshadhaya:sambavanthi*
Yathaa satha: purushaathkesalomaani thathaaksharaathsambavatheeha viswam

A spider creates paste from own body and makes its web.Then reabsorbes it back .Similarly from earth the plants and trees and herbs come out .The same way from Purusha the hairs grow,The universes happen from Akshara the same way.

The seen fields of universes are considered as the mandal aor field of Samsara.The unseen subtle fields of energy are fields of Saara .Saara is a word which we can read as Kharoshti to get Raasa and rasa .The mandala of Rasa and raasa when enjoyed/experienced one has attained liberation from Samsara/gross worlds.SriRamaKrishnaDeva said to sacrifice the Sam from samsara ,and take only the saara.

The Brahmanda(universes)originated from Brahman not at the same time/ simultaneously.Sankara explains that they were formed at different periods of times in different orders .This is in accordance with modern scientific view too.Because we find some of the star clusters relatively new and others very ancient.

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8.*Thapasaa cheeyathe Brahma thathonnamabhijaayathe*

Annaathpraano mana:satyam lokaa:karmasu chaamrutham

Brahman increased by Thapas (heat) and from that food was created.Praana(breath/winds)and Mind are formed by food.Therefore this world(of five elements)is truth.From it,Karma (actions/functions)makes eternity.

The subtle Brahman is Bliss.(Anandamaya) and is within the Anna(food)mana(mind)praana(breath)vignana(knowledge) coverings as we saw in Thaithereeya Upanishad.That seed of Brahman (knower of Brahman =Brahmavith has two meanings)by its heat(austerity)became swollen and expanded (expansile universe) and from it's a new system of food,water,life and breath with mind and knowledge springs up or created.The swelling is due to heat and the Rasa or essence of action/function and this scientific truth is given beautifully.

When there is a desire for creativity,the blissful Brahman creates a cell of food around it and in it breath and mind (nervous bioenergy) are created.This creation and the seven worlds from it are true functions and not untruth.From seed of Brahman which is truth,the tree of worlds created also has to be truth .The karma/functions started with creation and this continued in the worlds thus created.Thus the continuity of creation of worlds and functions/karma is happening eternally without an end.Only because of eating food, the karma (functions/creativity)and rebirths happen.Therefore with creation of food itself ,the three phenomena of death,rebirth and eternity happen simultaneously.Praana is Hiranyagarbha.Mind is made of samkalpa,vikalpa,samsaya,nirnaya and Adhyathma (imaginations,contradictions,doubts,decisions,and spirituality).From such a mind the worlds called Satya (Satyaloka /true worlds) made of the five elements like Aakasa is formed.The Vyahrithiloka of Bhu,Bhuvar,Suvar ,Mahar etc formed in this way from human mind .All these are Panchabhoothathmaka (made of five elements)and therefore truths.In these worlds several Praani(beings with praana-life) including human beings which have Varna

(colour/akshara) and classified as Gothra(class/family)due to differentiated and special Pranidharma (properties of life)were created.For the karma/function of all these beings equal effects (according to karma)were created.Withoutend of Karma/action the karmaphala(which is a reaction created by action)willl not end.(That is the law of Newton said in a different way).Therefore along with karma/actions/functions rebirths for experiencing the reactions of one's own Karma and recreation of the praani(life/beings with life)became naturally mandatory.Thus the entire cycle became eternal.

The thoughts within one's mind creates the worlds according to Mundaka Upanishad as well as Sankara's commentary to it.This is now being accepted by the modern philosophy and sciences of Europe .Universe is not a big machine,but a great thought .By Thapas(heated thoughts)which is concentration of thermal energy within,(thermostasis of brain) the scientist visualize the Brahmanda(muliverses) swimming within ones own Manasasaras(lake of mind).In the mindscape of an ordinary animal(and man) there is nothing except one's own life and surroundings and this earth .Possibly upto the solar system ,if he/she has some education.But not beyond that .As Chandranana said ,the person who has never crossed the four boundaries of ones own house (this universe) includes even the Classical physics scientist.Therefore we must understand that the worlds in each person's mindscape is different.These different worlds which are subjective to each individual's personal understanding are all relative truths only.The classifications(morphological and functional) are all the attempts by human beings to study tehse differences around him (the external world) Thus Gothra and Varna classifications due to functions/activity to determine the effects /reactions to those is also relative truth only.The world in the mind of Brahmagna is not that in the mind of a trader,merchant,king and servant or a soldier .So is the worlds different for a builder,artist,musician,doctor or artists. The world of an Einstein's or Hawking's mind is not existing in minds of next door merchant ,soldier or singer.This relativity of truth is absolute truth forever.It is the mind of the living beings and its differences which leads to classification into class,gothra etc and for separatisms and this is based on one's understanding of what one knows of this world.

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9 *Ya :sarvagna :sarvasarvavidhyasya gnaanamayam thapa:*

thasmaadethadBrahma naama roopamannam cha jaayathe

Which Sarvagna's thapas is the wisdom of all Vidya,from that Tapas this Universe, the names and forms (varying types)and the food etc were created.

The general meaning of the word Sarvagna is one who knows Sarvam-all.The special meaning is Sarvavith (Knower of all ,the seed of everything)From that sarvavith or energy ,from that AksharaBrahman,all these KsharaBrahman as Brahmanda(universes)with different size,form,name etc were formed.On each of tehse universes were created beings with name,form,food,different functions and therefore different classification(gothra)-both moving and nonmoving things.If one cognize the aksharaBrahman ,the root of all,one cognize the entire creation .By Paravidya,one cognize even the Aparavidya.Thus the question of Sounaka is answered by Angiras.

Khanda 2

All the mantra including the vedic manthra(of Rgveda etc) are aparavidya only.Paravidya is that which is unseen unmanifested and which is the cause for this Jagath with name and form.Thus knowledge of Brahman alone is Paravidya.To show the difference between these two types of Vidya,here samsara and Moksha are taken as subjects.The topic of Aparavidya like veda and vedanga is the doership,the effects of the sadhana and kriya of different types and different forms ,and thus it deals with the beginningless(anaadi) samsara with form of sorrow.The samsara river which is in the form of sorrows is something to be removed from the living beings.Moksha/liberation on the other hand as the subject of Paravidya is something that ends samsara.That moksha also is Anadi,anantha,amritha and abahya (beginningless,endless,eternal and fearless).That is pure and blissful and is fixed in one's own Athman.It is the ultimate bliss without a second.

To begin with one has to start from Aparavidya and by its perception (veda perception) gradually Nirveda has to happen.Without experimenting and experiencing the worlds of Karma and knowing them no one can sacrifice them.Unless oen knows a thing/subject well ,how can one experiment with it and experience and know it to decide whether this is to be sacrificed or not ? Therefore know Aparavidya first in the educative programme .Thus Vedic knowledge is as a preliminary or preparative course for the final Paravidya to be experienced in its full or perfect way.

Sl 1

1.*Thadethatsatyam manthreshu karmani kavayo yaanyapasyamsthaani threthaayaam*

bahudhaa santhathaani . Thaanyaacharatha niyatham satyakaamaa esha va:panthaa :sukrithasya loke

The Poets(Kavi) in the Thretha(yuga) perceived the karma called satya(truth)in the Mantra.You too,who are Satyakaama(desirous of truth)do those karma (functions/actions) in orderly way(Niyatha= lawfully/according to the law/order/systematically).That is the path to the world of Sukritha(good actions).

In the veda like Rgveda etc,the poets with great intellect like Vasishta have revealed karma like Agnihothra etc.Each mantra is a sadhana done by a Rishi in ekantha(solitude) as purusharthasadhana(the sadhana for achieving the four purushartha dharma,artha,kama and moksha) and hence is truth.The perception of each Rishi has to be cognized as truth,and knowing it,one has to do it oneself so that one can personally verify and experiment its truth.For the word Threthaayaam ,Snkara has given the meaning "Thrayi samyogalakshanaayaam".That which includes Hotha,Adhyuryu,and Udgatha is one meaning.Another meaning is in Thretahyuga.And also the three agni garhapatya,ahavaneeya and dakshinagni .

The sukritha is good action.Good action gets good reactions since the reaction/effect of a karma has to be equal and opposite.For men who desire effects of good karma the best path is systematically following the karma expounded by veda.Loka or the world means "lokyathe bhujathe anenethi lokaa" .That which we see or observe(lokyathe-alokyathe)and thus enjoy .This world of existence is thus defined as that which is perceived by our mind (with its meanings)and thus enjoyed as the effects of our actions .Or the Loka/world is Karmaphala (effect of action/karma).To enjoy the best effects one follow the path shown by the ancestral Rishis who had experimented with the functional properties and its effects.

The perceived and enjoyed worlds by each person is within his/her mind.Which is the best among all these relative worlds? Is the world perceived by a doctor better than that perceived by a cobbler?That is not the question here.Among the ordinary people who have not learned the aparavidya of veda and vedanga,and those who have learned it which is a better relative world ?That is the question.The world of one who experienced Paravidya is better than that of a person who mastered all aparavidya.That means we can definitely see three planes in the relative and absolute truth experienced.Sankara classifies them as Vyavaharika,prathibhasika and paramarthika.

Paravidya Aparavidya Avidya

Paramarthika Prathibhasika Vyavaharika

Though veda and vedanga are aparavidya ,they are elevating the minds of a person who is immersed in the avidya of day to day worldly existence .Therefore one has to choose that path and slowly enter the path of Paravidya.Sankara advises us " eshavo ushmaakam panthaaMarga:" –That is your path.Veda /aparavidya leads us to the Nirveda/Paravidya and is the path for ultimate liberation. Therefore ,as long as human beings are of different types and having perceptions of different types of truths ,we cannot discard or do away with study of Veda/vedanga (Aparavidya) .It leads one from avidya to paravidya .

Sl 2

2.*Yathaa lelaayathe hyarchi :samidhe havyavaahane*

Thadaajyabhaagaavantharenaahoothi:prathipaadayeth

When fire burns and flames rise,in the internal position/part called Aavapasthana ,do ahuthi of Ajyabhaga.

Mundaka is also a part of yajurveda. In Yajurveda,one ahuthy without mantra(in silence)to prajapathy,two (agaram)for Indra is first given.Then one each separately is given for Agnideva and Somadeva.This is known as Ajyabhaaga.The middle position of tehse is called Aavapasthana.There one does ahuthi for the deva(divine beings).This Agnihothra is difficult to be performed.Because along with this one has to follow several other systematic laws and regulations in life.Without performing those dharma,just by doing the ahuthi one does not get the effects of the ahuthy (karma).

Sl 3

3.*Yasyaagnihothramadarsamapournamaasamachaathurmasyamanaagrayanamathithivarjitham cha*

Ahuthamavaischadevamavidhinaa huthamaasapthamaamsthasya lokaahninasthi

Darsam,Pournamasam,Chathurmasyam,Agrayanam,Athithipooja,Hutham,Vaiswadevam has to be performed.Without doing them,if one performs Agnihothra,or if one does Agnihothra not according to the prescribed laws ,all his seven worlds of punya are lost.

Darsaa and pournamasya are done on new moon and on full moon days.If we divide the 12 months into three equal parts ,each has four months.These are named Vaiswadevam, varunaprakasam,saakamedham in order.Among them,the four months starting

from monsoon rains is the chathurmasya.Jains call thisas Paryushan parva.The vow of ahimsa(nonviolence) sadharmikabhakthi (devotion with dharma)kshamapanam (forgiveness)upavasa (not eating food) reciting keerthan/sthothra in Chaitya/ temples for good of the world are common for all sects of India during these periods.In rainy season sanyasins do not walk around and visit temples or go on teaching pilgrimages.Because at that time several worms,lower life forms are exposed and killed unknowingly by the footsteps of a walking person and that is against Ahimsa.This period of chathurmasya they live in caves or in their respective abodes only.Agrayana is a vow followed during the Saradrithu.Bhagavatha gives us a full account of this by Gopikas in Vrindavan.Chathurmasya and other vows mentioned were not only for sanyasins but for grihastha (as shown in Chilappathikara a Tamil epic of sangham times).The Agnihotra without worship of guests is fruitless for a grihastha.The question is here asked by Sounaka,the Mahasaleeya.The Mahasaleeya being a great Grihastha,he is one who has done all vows in orderly systematic lawful way and famous for his yajna and athithipooja.

The seven worlds are the seven vyahrithiloka as well as seven generation of races.Keeping the person who does the present yajna in the middle position,counting to the back are father,grandfather and greatgrandfather.Counting forward is son,grandson and great grandson.Thus orderly lawful yajna is for the good of seven generations an if done unsystematically it may bring harm to these generations.Agnihothra is a yajna which grows Agni/energy.The seven generations mentioned are the seven toungues(Jihua) of agni or energy of the veda through which the veda speaks.

Sl 4

4.*kaali karaali cha manojavaa cha*
Sulohithaa yaa cha sudhoomravarnaa
Sphulingini viswaruchi cha devi
Lelaayamaanaa ithi saptha jihuaa:

The seven tongues of agni rise up.(they elevate punya).They are Kaali,Karaali,Manojava,Sudhoomravarna,Sphulingini,Viswaruchi.

When we do ahuthi of karma as havis,to grasp them and to elevate the jeevathman to great heights these tongues of energy are awakened and they rise above the mundane worlds of existence.Nava is both toungue as well as the boat that cross the ocean of samsara.The word

of rishi takes us beyond ocean of samsara and elevate us.

Sl 5

5.*Etheshu yascharathe braajamaaneshu*

Yathaakaalam chaahuthayo hyaadadaayam

Tham nayanthyethaa:suryasya rasmayo

Yathra devaanaam pathirekodhivaasa:

One who does ahuthi in the agni that burns according to the times,in prescribed periods,that ahuthy transforming as sunrays,leads to the abode of that Lord who is Eka (one).

The groups of seven rays of sun has a hole in their middle (a hole within the rays path)and through that one leaving Athman during Utharayana period(when earth is moving to be nearer to the sun in its orbit)reaches the Suryaloka(world of the sun).Here as well as in the 6th sloka this is spoken of as Brahmaloka .Sankara gives explanation as"Pathiriru eka:sarvaanupari adhivasathithyadhivaasa:"for the part "Pathireko adhivaasa:.The Suvarloka or world of the sun is reached through sunrays and its energy by human beings who do meditation on path of Surya/sun.

Sl 6

6.*Ehyehethi thamaahuthaya:suvarchasa:*

Suryasya rasmibhiryajamaanam vahanthi

Priyaam vaachamabhivadanthyorchayanthya

Esha va:punya:sukritho Brahmaloka:

"This is your Brahmaloka attained by you by your Punyasukritha(sacred good acts)":Thus uttering loving words and giving them recognition and praise,the Suvarchas leads the yajamana through sun's rays.

Suvarchas means the enlightened or shining ones.They sing dear and loving praise/keerthanaand leads the sukrithi (yajamana)to good paths of the sun.The Brahmaloka as the form of effect (of good action) is called as Swarga or heaven according to Sankara.Since actions(karma)without knowledge is avidya ,the worlds obtained as a result of that has to be cause of sorrow .Therefore the sorrowless world of Aparavidya given to a person of good acts is equal to swarga and the person is equal to Indra and that swargaloka is equivalent to that person's Brahmaloka.The Yajmana doing action with knowledge ,by Aparavidy ahe can reach Paravidya.Therefore for a person who wants to get Paravidya this position(sthana)is not

the desired position(It is asthana for him).Especially for a grihastha like Sounaka who wants to attain paravidya/Brahman experience/liberation from all worlds .

Sl 7

7.*Plavaa hyethe adridaa yajnaroopaa*

Ashtaadasokthamavaram yeshu karma

Ethaschreyo yebhinandanthi moodaa

Jaraamrityum the punarevaapi yaanthi

Those eighteen yajnaroopa on which the karma rests are the boats.The ignorant who select them for Sreyas,again and again fall in old age and death .

Plava is a boat as well as that which has destruction/death/end.To cross samsara ocean one needs plava.But that boat has to be akshara(not destroyed forever).Not the Kshara Yajnakarma .Those ignorant people not knowing this secret of akshara ,selecting only the kshara karma,come back to deaths and births cycle forever and continue samsara.That is the ancestral marga or Pithruyana.Suryaloka is Punaravrithirahitha (without repeting cycles of births and deaths).By blind,ignorant belief that karma will give ananda (bliss) they do karma,and get swargavasa for only a temporary period and come back .Ksheene punye martyalokam visanthi,says Vyasa in Bhagavad Gita.

Sl8

8.*Avidyaayaamanthare varthamaanaa :*

Swayam dheeraa:pandithammanyamaanaa:

Janghdhanyamaanaa:pariyanthi moodaa

Andhenaiva neeyamaanaa yathaandhaa:

Those who are in the middle of Avidya,thinking that they are dheera and panditha(bold and scholarly) cycles in the wheel of samsara.Their state is comparable to a blind lead by blind. The state of those who have ego that I am profound scholar of veda is drawn here.They have not obtained the vision or swanubhoothi of Brahmanubhava.Therefore they are blind men without the Gnanachakshu.(Darsanavarjithathwath andhenai vaa chakshushkenaivaneya maanaa: Sankarabhashya).When a blind man is lead by another blind man,the chance of falling down into pits ,colliding against stones ,going round and round in the same paths etc is natural.This is the state of such ego-centric vedic scholars who didn’t get Brahmanubhava .They fall into the samsara just like the ordinary persons.

Sl 9

9 *Avidhyaayaam bahudhaa varthamaanaa*

Vayam krithaarthaa ityabhimanyanthi baalaa:

Yathkarmino na pravedayanthi raagaa-

-thenaathuraa :ksheenalokaachyavanthe

Those who are immersed in avidya in many ways,feel proud and think:"We are satisfied in our karma/life".The people who do karma,due to their love for the karma does not know their tiredness.When the effects are tired and depleted,they fall to earth as sorrowful new births.They are compared to ignorant children .

Sl 10.

10 Ishtaapoortham manyamaanaa varishtam

Naanyaschreyo vedayanthe pramoodaa:

Naakasya prishte the sukrithe anubhoothwemam

Lokam heenatharam vaa visanthi

The ignorant who think that Ishtapoortha is the greatest Karma,does not know the sreyas which is different from it.They enjoy the effect of their sukritha at the back of the heavens(naakaprishta) and reach this world or even lesser worlds after that.

Ishtam is the Srouthakarma like Yajna.Poortha is the good acts called Smarthakarma which include making tanks,wells,lakes and other water resources for community use.These two are needed as dharma of a individual.But these alone canot be considered as the most wonderful 4th purushartha Moksha.Vaidikakarma and loukikadharma for good of society is to be done for the three other purushartha.Along with that the Athmagnana which is the sadhana for the 4th purushartha should be undertaken.If not ,they become attached to the kith and kin,cattle,wealth and other luxuries and loose the path of liberation .They may enjoy the superficial (on the back of heaven) for a limited period by the good acts but it is not permanent and is not ultimate liberation either.The

endless (anantha)Amrithathwa is not attained without Brahmagnana.

Sl 11

11 *Thapaschadwe ye hyupavasanthyaranye*

Saanthaa vidhwaamso bhaikshyacharyaam charantha:

Suryadwarena the virajaa:prayaanthi

Yathraamritha:sa purusho hyavyayaathmaa

Only those people who live in forests (Aranya),calm,peaceful,concentrated in Thapas,enter Virajaloka through the door of Surya(sun).The Amritha,Avyayathman Purusha is there.

The Vaanaprastha,and sanyasa (the 3 rd and 4th ashrama) who are liberated from bondages of all attachments get entry into into the worlds of sun.Viraja is the world where no Rajas (Rajoguna,dust)does not exist and is the world of Satwaguna.The world of Purushothama Srinarayana is that Sathwaguna.As Christ said,that a camel cannot enter through a needleopening,for a Grihastha involved with attachments of worldly karma entry into it is difficult.But a Grihastha who live in world as a nonattached learned soul this is possible.Sankaracharya says:"Vidwamso grihasthascha Gnanapradhaana".Gita also say the same opinion.Bhaikshyacharya according to Sankara is Parigrahaabhaava (lack of Parigraha/receiving things from others) as in Pathanjali Yoga.The Grihastha can live without Parigraha.Viraja is world of truth.Hiranyagarbha Purusha resides there as long as samsara lasts ,in that world as Avyaya.Since samsara is beginningless and endless ,Viraja also is anaadi and avyaya. Sankara considers this world as the last destination possible to be reached by people who have entered samsara.

According to Gargasamhitha,there are six types of Avathars.They are Amsamsa.Amsa,Avesha,Kla,Purna and Paripurna.When Vishnu enters a being and achieves what he desires and then comes out is Amsamsa.The creator of Mundaka Upanishad Angiras is said to be a Amsamsa Avathara of Vishnu.Narayana Rishi and Srirama are purna Avathara.SriKrishna is Paripurna Avathara.The abode of Krishna(Goloka /Viraja) is above Vaikunda ,the abode of Narayana.To reveal Srikrishna,Lord of Goloka by Vyangya,Lakshana,or even Sphota is impossible for any poet ,says Gargya.

Vyangyena Vaa na nahi lakshanaya kadaapi

Sphotena yacha kavayo na visanthi mukhya:

Krishna is the Rasa (essence) and it can be enjoyed but cannot be said or defined.Viraja is the river that leads us to that ocean of Rasa experience.SriKrishna is said to have three consorts.Radhaa SriViraja Bhooscha thisra Pathnyobhavan Hare.

Viraja,fearing Radha disguised as a river of crore miles long and flowed through Goloka.She coiled as a hundred Kundali (serpents)and wonderfully ornamented with jewel flowers ,pure white ,dustfree Ambara(dress/atmosphere).Bhagavan gave her a form and did Rasaleela in

Vrindavan with her.From her Bhagavan had seven children.They are the seven oceans called Sapthasindhu .

Atha Krishno Nadeebhoothaam Virajaam Virajaambaraam

Savigraham cha kaaraasu swavarena Nripeswara

Punarvirajayaasardham virajaatheeraje vane

Nikunjavrindakaaranye chakreraasamhari: swayam

Virajaayaam sapthasuthaam babhuvu :Krishnathejasaa:

Water has quality of flow.It is Saraswatha because of this quality.The poem of the form of Saraswatha is the sweet word of poet with rasa .The words with rasa of poet leads the readr to his rasa experience.For a musician the seven swaras are the seven rivers which leads the listener to his rasa experience.For the sun,the seven Vyahrithi ,and rays take the place.They are the messengers to the world of Brahma/Rasa experience.In Veda it is the serpent mother Sarama which show the door to the secret world.Sarama also has same root as Sarasvathy.

Rishi Soubhari advised Yamunapanchanga to his father-in-law Mandhatha .It was later advised to Gopikas by Durvasa and to Bahulaswa by Narada.The only path to sayujya of Krishna is Yamunapanchanga or Krishnaa panchanga and in Yamunasthava ,Viraja is Yamuna.

Vande Leelavathim thwam saghanaghananibhaam

Krishnavaamaam sa bhoothaam

Vegam vai Vairajakhyamsakalajalachayam

Ghantayanthim balalswath

Chithwaa Brahmandamaraal suranagaranagaan

Gandasailaadidurgaan

Bhithwa bhooghandamadhyethadinidhrithavathee-

Moormimaalaam prayaanthim

The Viraja as Barhmarasam flowing from Brahmaloka ,crossing Brahmanda enters the earth as Kalindi or Yamuna and in Mahabharatha Krishna marries her by Gandharvavidhi.

The Rishi of Yamunasahasranaama is Soubhari.Devatha is Yamuna ,Chandas Anushtubha,Mayabheejam is keelaka and Ramabheeja is sakthy.Yamuna,the daughter of Surya/Yama is the Maanasaputhry of Soubhari.The organs liquefying by the devotion/love of rasa is the sign of ultimate bhakthi according to Gargabhagavatha.

Premalakshanayaa bhakthyaasamyuthoyammuneeswara:

Thasmaadasruthu dehoyam Rambhorudravathaamgatha:

Bhagavan tells Narada.

People of Jambudweepa had deformed organs when Narada sang without kalam,thaalam and raaga due to ecstacy of Prema .The People of Jambudweepa are those Raagas created by Narada.To get away the deformity ,they did Thapas on the Vishnupriya,Saraswathy who falls down from Vaikunta.

tharangithaKshoumasithangithe pare

dehi swaragnaanam atheevamangale

yenaa dwetheeyo hi bhaveyam akshare

sarvoparisyam para Raasamandale.

When Saraswathy heard this prayer she made Narada the best and first (Adwitheeya) creator of Raagaas and gave the lyre called Devadatham which is ornamented with SwaraBrahman.Then ,when Narada sang even Bhagavan was in ecstacy.And the liquefied body of Srikrishna as Brahmajala contains crores of Rasi(zodiacs)and mandala (fields)of Brahmanda(universes).Our universe is only a tiny one among them.Says Gargya. The rivers like Viraja are symbols of Bhakty and love and creativity .Who can evaluate the Krishnaprabhava?Only by a devotee of Krishna.Why?

Padmaprabhavam madhupo yathaahi

Rathnaprabhavam kila thath pareekshith

Vidyaprabhavam cha yathahi vidwan

Kavyaprabhavam cha yatha kaveendra:

Yatha sahasreshu janeshu satsu

Rasaprabhavam rasikasthathaahi

Jaanaathi thathwena narendraputhrya:

Krishnaprabhavam bhuvi krishnabhaktha:

To the Paramapada sasthra had given several names.Vaikuntam, Vaishnavam, Shanthipadam, Kaivalyadhamam beyond thamas,aksharam,golokam,nikunjam.All these represent Krishnapadam.(Gargabhagavatha khanda Viswajith ch 33).In Vijnanaghanda Lokagathiniroopana as a discussion between Vyasa and Ugrasena he says that th eNirguna(beyond the three guna)reaches

Krishnapada.What one meditates upon ,one becomes that.All other worlds have cyclical repetition and Goloka is the only one where there is no coming back to samsara and is absolute liberation.That is what Gargya advocates to be meditated upon.

The living beings in our universe with their Brahmanda extending 50 crore yojana to four sides and with 100 yojana long is discussed as the current galaxy form.8.8 yojana is one degree in Indian astronomy.From the upper Brahmandas our Brahmanda appear as a small Paramaanu (subatomic particle)say Gargya.His Goloka is one with crores of such galaxies and several light years beyond ours.He says ,there our sun and moon are not great light emitting bodies ,but smaller things within a paramanu Brahmanda (subatomic particles and electrons are described without naming them).There no lust,anger,greed,desires sorrows exist ,and no old age ,birth and death are known.This is the Nirvana for which Budha strived.There is no time as we experience here and no three gunas or prakrithy and is Nirayana (movementless/inertia).Only the greatest souls who had paravidya and are Nirguna reach there .Garga says only Purusha there is Krishna and all souls are females(or Jeevathman) in love with Krishna,Purusha.Even Shiva when he desired to see Krishna had to take feminine form and love him ,says the sage.For Gargya sanyasavrithy is the nirguna Paramapremavrithy .

We can see the astronomical awareness of the period from Gargya's discussion.Earlier it was mentioned about the Punarvasu star cluster with Sarama the dogstars.The dogstar called Canis Major is seen in the southern half of the celestial hemisphere.They are imagined as the hounds of the ORION (Aryan) as Vettaikku Orumakan (the son of Shiva when he went for hunting).Alpha Canis majoris (Sirius A) is the brightest star and its binary beta Canis minor or Mirsam is the Sirius B.It is considered as the messenger that announce the coming of the protector ,the Pravachaka and astronomer sage.Sounaka was a sage of all these qualities.And the seeing of the dogstars portends rainy season (the prediction of the protector rains and monsoons for southern India).Beyond the two Sounaka is a cluster of stars called Thrimurthy(Brahma,Vishnu,Maheswara) and a star cluster difficult to be seen by naked eyes , a blue giant.Brahma star is a giant of 40 stars and modern science call it NGC 2362 .Vishnu is now designated by astronomers as Wezen.Maheswari is called Adhara and in stellar maps one can see it marked as Virgins(Kanya star).Canis minor is a small cluster of stars in celestial equator.Procyon (which means before the dog) is a star in it.Procyon,Sirius and

Thiruvathira(Ardra ,the birthstar of Shiva)makes atriangle .If we draw a straight line from procyon to the south we will find a boat shaped cluster of stars (Naava in Sanskrit is boat/ship) and as the helmsman of this ship we see star Agastya ,the sage worshipped by all southerners .Agastya is now called Canopus and Nava is now called Argo Navis.Nearby are the southern fish ,the two fishes which is sign of Pandya as well as of Indua valley people.After Dogstar Agastya or Canopus (Alpha careen)is the second brightest star observed.Nearby (between 10 and 11 degree)is a supernova called encarene.In 1843 this burned and expanded as a flame (Makarajyothi like).Inside it is a nebula(larger than the nebula of Vettaikku oru makan or Ayyppan) now called NGC 3372.It is crossed by a dustline with dark colour having a V shape.In its middle we can see a keyhole and in its middle a point (bindu).In fact this is the NGC 3372.It is a place full of star clusters.Nearby we can see the famous Thrisanku star (named after King Thrisanku and related to sage Viswamithra).Now this is called the southern cross or Crux.This crossshape is called in Brahmi as Ka .This is the world which was created by Soubhari for the 50 daughters of Mandhatha and which ws given to Thrisanku by Viswamithra.Here Soubhari with his friends ,the fishes ,did thapas within the river Kalindi.The nebula in the middle of Thrisanku is Krishnavarna.

This is the Virajaloka,Goloka,Thrisankuswarga ,soubha,kaapura ,satyaloka of Harischandra, and this was known only to the people of Southern hemisphere because of its special position .Greece or Rome or Egypt did not know it but all seafaring people of Asia Pacific had known it.The star knowledge of the Phoenicians(Phaneesa in Sanskrit)as serpent kings and sons of Sarama who traveled all over the globe in their ships has to be understood by the extremely subtle way in which the astronomers of India had dealt with each detail of the zodiac..The soubha of Soubhari or Kaapura with shape of Ka in Brahmi(cross) is thus not a myth but scientific truth .In southern parts of India,Srilanka(Vibheeshana is connected with Sarama) in Indonesia and in Mexico we have such stories of the messenger star (dog)known as samvatsara and the prediction of monsoon crucial for sea voyage and for agriculture.The rise of the dogstar,and of Agastya and the appearance of Makarajyothi are to be seen with astronomical truths.There are two opinions about whether this Golokaprapthy is moksha or not.Sankara quoted words of Sruthy and say that this is not moksha but Sagunaloka attainment only.He quotes words of Manu:

Brahmaviswasrujyo dharmo mahaanavyakthamevacha uthamaam sathwikeem ethaam gathimaahurmaneeshina:

The best worlds are Brahmaloka,Prajapathiloka,Yamadharmaloka,Maharloka and unmanifested loka .Gargya says since Surya's daughter Viraja is the daughter of Yama it is the Yamadharmaloka itself and Krishna as Dharmasamsthapaka says in Gita I am Kaala,I am dharma .Therefore this is the Uthamaloka for Gargya.In Kata Upanishad we saw Nachikethas entering in this Uthamaloka and getting liberated .

Sl 12

12.*Pareekshya lokankarmachithanbrahmano*

Nirvedamaayaannaasthyakritha:krithena

Thadvijnaanaartham sa gurumevaabhigacheth

Samithpaaani:srothreeyam Brahmanishtam

All worlds attainable by karma are obtained and after that ,examining those worlds which one has experienced and known ,the Brahmana(knowler of Brahman)becomes Nirvedi.In this world there is nothing except effects of karma.Then what is the use of karma.To know this truth one has to take samith and approach a Srotheeya who is Brahmanishta. Experimenting the aparavidya and samsara (in Brahmacharya and Grihastha ashrama) know the uselessness of those karma ,become Nirvedi and approach a srotheeya to know the secret of Moksha.We saw Sounaka approaching Angiras in thi sway at the beginning of the text.Both southern and northern paths lead to worlds of karma and its effects only.From unmanifested to manifested all worlds are as seed and its sprout one becoming the cause of the other.In side the womb of the plantain stem we find 1,10,100 and 1000 like that numerous layers of sheaths.Similarly there are innumerable worlds in the system.All these worlds are miragelike or dreamlike as Gandharvanagara .They are destroyed every moment as foam,bubbles and waves in an ocean.All these are from avidya and kaama and blemishes.Knowing this sacrifice all worlds .Thus Brahmana meditates only on Brahmavidya.The knowing of Brahman is Brahmanya .The worlds are known and experimented with for knowing them and tehn sacrificing.The veda is learned and known to sacrifice it in the end for Brahman experience.If one says why cant I become Nirvedi without learning veda ,it is not nirveda or paravidya but only avidya (ignorance). What can an ignorant person sacrifice ?What can a poor man sacrifice? How can one sacrifice something

which he has not attained or earned?Know samsara well,and understanding it as effect ofkarma,with vairagya sacrifice it ,as Budha had done and several other sages before him.Karma has four effects.

1 Uthpadana.

2.samskaryam

3.vikaryam

4.sampadyam

Beyond these are the Nitya,amritha,abhaya,kootastha ,achala,dhruva and if one needs that one has to sacrifice karma after knowing it well.Thus the sacrificer approaches to know Aksharapurusha as satya ,a learned Guru.

Sl 13

13 Thasmai sa vidwaanupasannaaya samyak

Prasaanthachithaaya samaanwithaaya

Yenaaksharam purusham veda satyam

Provaacha thaam thathwatho Brahmavidyaam

To that disciple who came desirous of Vidya,with samyak peaceful chitha and with sama,dama etc one has to advise Brahmavidya .If one gets a disciple desirous of Brahmavidya the Guru considers it as a boon because it is rare to find involved devoted disciples for Brahamvidya .Then Guru,with pleasure give secret of crossing the ocean avidya and aparavidya .He acts as the TharakaBrahman and in the Nava(ship) of Guru shishya crosses the ocean.For the Aadivasis of Dakshinabharatha (southern India) Agastya had such a position from time immemorial (He was elder contemporary of Rama in Threthayuga).

Mundaka 2

Khanda 1

All aspects of Aparavidya has been thought of.Samsara merge with the Aksharapurusha which is the essence and root of samsara.Aksharapurusha is satya.This is the subject of paravidya.Now Paravidya is said.

Sl 1

1. *Thadethathsatyam yathaa sudeepthaathpaavakaadwisphulingaa:*

sahasrasa:prabhavanthe saroopaa:

thathaaksharaadwividhaa:somya bhaavaa:

prajaayanthe thathra chaivaaapi yaanthi

Soumya,From wellkindled fire,thousands of similar sparks come out.Similarly from that Akshara manifold objects are born and merge in it back,and that alone is truth.

The truth which is subject of Aparavidya and has the lakshana of effects of actions/karma is only relative truth.Paramarthasatya or absolute truth is the subject of Paravidya.The subject of avidya is Anritha.(untruth). Ritha is having truth as subject.How is the absolute truth which is unmanifested and very subtle made directly perceived (manifested)?Whatever comes out of flame as sparks is fire itself.Similarly whatever objects come out of the ultimate cause (Brahman)is Brahmamaya only.As Akasa is observed in objects with differences in the hole as pot etc Brahman entering different bodies take manifold forms and names but essentially it is Brahman only.When unmanifested become manifested it appears as different names and forms.These names and forms are not truth. The cause for these ,the basis for all these ,as unmanifested Sakthi (power)alone is truth.

Sl2

2.*Divyo hyamoortha:purusha:sabaahyaabhyantharo hyaja:*

Apraano hyamana:subro hyaksharaathparatha:para:

The divine Purusha is Amurtha(without form).Without exterior or interior .Without birth ,breath,mind and purest(white)and even beyond the Akshara.

Divya or divine is because it has Dyothanavaan(selfrevealing light)and is Swayamjyothi(Light by itself).It shines transcendentally within own Athman as well as in the dyo (sky).It is devoid of any form and is unmanifested subtle selfrevealing selfmanifesting energy .(within as well as without).Without a form ,it has no limiting boundaries and exists everywhere within and outside all objects seen and unseen.Since it is cause of all and there is no cause before it to give birth to it this swayambhoo is Aja(birthless).Only born things are subjected to changes like birth and death,old age,degeneration etc .None of tehse affect the absolute truth.It is thus ajara(no old age)amritha(eternal)akshara(not destroyed)and abhaya(fearless)and dhruva(fixed /permanenet always).We feel that the sky is having blue colour changes in colours etc but in truth akaassa has no colour and no planes either and is limitless.Similarly for truth that appear manifold we feel that there is praana(life)mind etc .If mind is there ,there should be organs.If organs are there there is aform.And praana.Praana or Vaayu being moving there should be change in position .Thus satya will be opposite of

whatever is said here.Though none of these things are there for the truth ,it appears as if it is meditating and moving etc(dyaayatheeva lelaayatheva .Br U 4.3.7)Since there are no upadhi for it ,it is white.(mind,praana etc are upadhi).The unmanifested akshara has forms of names,and forms and seed(dhathu from which the name and the form designated by it are formed) and also the seedstate of cause and effect and by these one can point out it .But this Nirupaadika Sudhasubrapada is beyond that aksharavarna even since it does not have any such upadhi.

Gargasamhitha gives a higher position to the pure white Radha,above the unmanifested Krishna (dark/thamas).Then points out that both are the same.Bhagavad Gita explains this pure state as Adityavarna and beyond thamas(thamasathpara .The Akaasa as a word is understood by human mind as a subject of day to day experience as crisscross(Othaprotha) and then how can we say that it is Apraana(without breath or winds)?From purusha were formed praana and mind.Both are puhra(children)for purusha.Father has to be before child and not viceversa.Therefore the prana had its father in aprana purusha ,says Sankara.Akasaa(Kham)was first formed and in it the first vibration created movement and from it the winds and breath and life.The movement of winds and the forms of multitudes of celestial objects could not be formed before aakasa or the field of their existence as cause .The avarna,aroopa,chaithanyamaya Brahmadravya as unmanifested Aakasa or energy fields ,became liquefied and solidified.When liquefied it flowed and in the akaasa (khahara)which is a dark unmanifested energy field or cavelike thing a shining selfrevealing light manifested.This selfmanifested light when solidified formed the numerous galaxies and nebula,stars,solar systems ,earth and its beings.Thus all these are the children of the same Brahman.

Sl 3

3 *Ethasmaajjaayathe praano mana:sarvendriyaani cha*

Kham vaayujyothiraapa:prithivee viswasya dhaarini

From that paramapurusha ,praana ,manas,all indriya and the akasa,vayu,lights,apas,this earth which bears all were born.From purusha with no upadhi,the numerous forms,with upadhi,emotions ,avidya ,vidya and everything were formed.The relative truths and the untruths were from that absolute truth only .The relative worlds of truth are untruth whencompared to that original absolute truth.The kham (akasam of which we feel) the winds

which move between suvarloka and bhooloka (in the middle of these)with differences of in and out and carrying(aavaha) capacity ,The fire as stars and other shining lights,water as Aapas,the earth are the panchabhootha having properties of sabda,sparsa,roopa,rasa and gandha in order (sound,touch,form,taste,smell) .They form the organs and their subjects and are the derivatives of the one without organs or properties.These special properties and the avidya,and aparavidya were born from the Akshara which is the subject of paravidya.The first born from the Hiranyagarbha is the wind/vayu as Virat.That Virat even is within the egg by definition and hence is not the Brahman which has no in or out by definition.

(Prathamajaathpraanaadwiranyagarbhaajjaayathe andasyaantharVirat.)

Virat is thus born from Aksharapurusha with no in or out .Now ,the form of the Virat is explained.

Sl 4

4.*Agnirmoordhaa chakshushee chandrasuryo*

Disa:srothre vaagvivrithaascha vedaa:

Vaayu:praano hridayam viswamasya

Padbhyaam prithivee hyesha sarvabhoothaantharaathmaa

Agni in head;surya and Chandra in eyes;directions in ears;in words the Vedas which are revealed;Vaayu as Praana;Hridaya as entire worlds;feet as the earth.This Viratpurusha is the Anthrathman of all bhootha (elements).

The head of human being and the head of world as worlds of light is the Murdha.As a symbol of this the Atharvavedins wear fire in the head .The two eyes are sun and moon.They are opened when one knows the Suryasidhantha and Chandrasidhantha (two ways of observation of celestial things in relation to earth).This also represents the three races of Agni,surya and chandravansa of India. All people of India belong to these three races.The eight directions are the ears .The hearing or listening and sruthi from all corners of universe reach them.The vibrations of winds in all directions bring all sruthi .Veda revealed as Vak in the form of Mantra shine on the tongue.In the heart entire universes are revealed as thoughts within mind.In sushupthi the worlds merge in mind and manifest again on awakening.In jagrath as if a spark out of fire it is reborn.The earth is the feet of this Viratpurusha.Therefore all beings born from feet of the Virat are alike Soodra .The feet though considered at the lowest part of Viratpurusha is the most sacred also .For men born on earth ,the feet is the sacred position

where they find all happiness.Whatever is born of this feet of Vishnu is sacred Ganga only .When the humans born out of feet of Vishnu as soodra,understands their unique nature and the karma and its effects makes them most sathwik and purest of pure ,and wellversed in Brahmavidya they become Brahmana .This ViratPurusha as Vishnu is spoken of by Sankaracharya.

Eva Devo Vishnuranantha :Prathamasareeri Trailokyadehopaadhi:sarveshaam bhoothaanaam antharaathma:

The witness ,listener,analyzer ,knower ,and cause of all is Vishnu and from Vishnu by Panchagni all things which are subjected to change are born.Panjagni are aakasa,clouda,earth,woman and Purusha according to Chandogya Upanishad.The phenomenon of the zodiac (nakshatragraha etc)rains,rivers,oceans,the earth with its moving and fixed objects,all beings in the class of woman and man are born,live and merge in Vishnu only.This is the Viswaroopa of the Gita .

Sl 5

5.*Thasmaadagni :samidho yasya surya:*

Somaathparjanya oshadhaya:prithivyaam

Pumaanretha:sinjathi yoshithaayaam

Bahwi:prajaa:purushaathsamprasoothaa:

From the fuel of sun he created fire.From son of fire called Soma,Parjanya was born and from it ,in Prithwi(earth)Oushadi(herbs/plants) were born.The semen of man fell in women.Thus from Aksharapurusha Vishnu manifold children were born.Fire is the special form of Praja state (the offspring state).Since the dark unmanifested dyuloka is manifested by light of sun (for earth and its creatures) sun is called the fuel or energy source that creates agni(fire)of us.From the manifested dyuloka was born soma(moon as well as the water with taste)and the clouds carrying water as Parjanya.This is the second fire .From this second fire,in the third fire(earth)food (plant life) was created.The earth is therefore the agni(fire/energysource)of living beings.From food the semen in men and sonitha or egg in women were formed.The 4th fire is semen and it uniting with fifth fire egg ,new races are created .All karmasadhana and karmaphala thus originated from Vishnu as Viratpurusha.

Sl 6

6.*Thasmaadricha:saama yajoomshi deekshaa*

Yajnaascha sarve krathavo dakshinascha

Samvatsarascha yajamaanascha lokaa:

Somo yathra pavathe yathra surya:

Rk,Yajus,Sama,Deeksha ,yajna ,Krathu ,dakshina ,samvatsra ,yajamana were purified by Soma and all worlds where sun shines were revealed from him.

Rgveda with the great mantra like Gayathri having a fixed end of Aksharapaada; Samaveda with the great sthobha and Geetha ,divided first into five(Himkara,Prasthava,Udgeetha,Prathihara,and Nidhana) and then adding two to seven(Upadrava and Adi) ;Yajurveda as Vakya(sentenes)without fixed aksharapada in the end;Thus three types of manthra originated from Vishnu.(It is noteworthy that Athrava is not mentioned here though the Mundaka is an accepted text of Athravaveda).The deeksha to be done with the sign of Pavithra (Munja grass),yajna like agnihothra,the krathu observed with and without Yupa(Dwajasthamba),Dakshina starting from giving a cow to giving everything that one possess(as Mahabali did),Samvatsara and the time calculations as the organs of Karma(duties to be done in each time/season etc),the Yajamana as doer,the worlds attained by all these karma,this world of human beings where the sun shines and the moon purifies with water,all were born from Vishnu ,in Vishnu .About our world of existence ,Sankara in hi sbhashya says : That which is traversed through the two paths of Utharayana and Dakshinayana ,that which is the result of karma done by both the Vidwan and avidwan(scholar and ignorant) and that is purified by moon (Chandravansi) and revealed and shone by sun(suryavansi).Mundaka Khanda 1 sloka 2 -5 said one has to perform yajna in the suitable periods or time.The same khanda sloka 7 spoke about the 18 yajnaroopa consisting of yajamana,his wife,adhyuryu,udgatah etc.Jyothishi or astronomer is one among these 18 people.Jyothishi is the one who calculates times,seasons,observes sun ,moon,and other celestial objects and their movements .His synonym is Samvatsara.The time or Kaala with karmanga like year(samvatsara) is equated with Yamadharma .When time was born as the 4th dimension,the Samvatsara as the observer and experimenter of it (Kaalan/yaman/dharman) was also born with it.What Varahamihira says in his Brihathsamhitha about this Samvatsara we will examine here.This is in the second chapter of the work titled Samvatsarasuthra.

"An egg,shining and full of energy and capable of creating entire universe , was created in the causal waters (kaaranajala) of thamas(darkness).In it two kala called Kham and Bhoomi were

formed.The ocean of energy(Thejorasi) Sun revealed as eye.Then samvatsara was born.In whose mind samvatsaram (the year) is born for the first time ,he is Samvatsara.He is dressed in simple attire,pleasing to look at,truthful in words,without envy,with healthy joints and undeformed beautiful hands,feet,nails,eyes ,hair and teeth ,ears forehead,brows and head in a symmetrical healthy body .He has a deep and pleasing voice.The other lakshana of samvatsara are his qualities,beauty,expertise,intellect,oratory,(vagmi) prathibha(genius),knowledge of timespace,Sathwikaguna,experience and wisdom,fearlessness in assemblies,and freedom from sorrows. He will have knowledge of shanthika,poushtika,abhichara and snana vidya .He will be interested in worshipping great people and in vratha and upavasa etc.The mark of samvatsara is his/her wisdom and knowledge in expounding free and original methods of calculations/mathematical functions which creates wonder in the hearts of all.He will destroy several types of illlucks just by his/her presence and will be wellversed in the three skanda Hora,Samhitha and Thanthra.He will know the parts of time and the space (Kaala and Kshethra) as described in the five ancient sidhantha of astronomy .In the time with Prabhava and vibhava etc there are 12 yuga.In each yuga there are 5 years and thus 60 years is a unit.The Lords of tehse 60 years,of yuga,varsha,month,day ,Hora etc are there.The samvatsara knowing them ,sacrifices his affinity to all these and become beyond time.He is able to expound the similarities,differences and the ayanabheda in different theories ,and able to neutralize the differences in different theories by his own techniques of samamandalarekha (the line of equal mandala or central geodesic).Acharya Vishnugupta said: A person ,if he decides to cross ocean does it easily with knowing the direction of moving winds.Even to think of approaching the great ocean of Kaalapurusha ,is impossible for a person who is not a Rishi. The word of the person who has fixed in heart the science with Bhagana(the group of shining objects in celestial spheres) written in prajna as spreading sunlight all over the world ,will never become futile.He has been blessed by Vagdevi.The Daivagnapurusha employs aPrathipurusha for doing his worldly affairs (a delegation of power or a secretory).Thus not wasting his/her time involving in any other affair of the world,does mental analysis and reflection of the science continuously.Since a single person cannot do observation day and night continuously ,four disciples are employed to take up the observation in turn.The first observes east and agnikon,second the south and Nairuthikon,third west and vayukon and

fourth north and isanakon.By this continuous observation the subtle phenomena like Uthkapatha(comets/meteors)etc are all observed and collected as data .
Garga says that the person who has such Nishta in Horaganitha is expert in the organs and suborgans (branch/subbranch) of veda and vedanga.If there is no samvatsara there is no organs of samvatsara like Thithi,nakshathra,rithu,ayana etc .Therefore if one knows samvatsara one knows all its organs and its branches too.At the same time there is an organless,timeless eternal time and the knowledge of the organ and form is leading to that eternal time .Therefore a true samvatsara or knower of time is nonattached ,and desireless and sorrowless and lives in forests and lonely places on hilltops ,observing the various celestial bodies ,its relations to earth and the mathematical rules of tehm.He knows both the movement and movementless states of niverse and the lights he observes (Saayana and Nirayaan)Thus knowing both movement(kinetic) and inertia he is the greatest Rishi .If such a good samvatsarika does not exist in a place that place is to be discarded as not good for habitation.Samvatsarikan is the Chakshurbhootha of this universe (eye of universe).The place where he sits is devoid of impurities.There is no experience of hell for a Samvatsarika.He is thinking only about Daiva (enlightened beings/shining ones)and he gets fixity in Brahmaloka.Which Dwija (twiceborn)knows this difficult subject ,according to the ancient texts and with its meanings,become the Agrabhuk,Sraadhapoojitha and Pamkthipaavana(all synonyms of agni).Even if a Mlecha or Yavana know this science they become worshippable rishis.The Daivavith(one who has known the shining divine beings) who is blissful and satisfied in his mission of wisdom,does not respond even if he hear insulting words .(see Apasoodradhikarana in Brahmasoothrabhashya of mine –Brahmasindhu).Thus Varahamihira describes an astronomer/rishi.The samvatsaran as Jyothisasthragna is a Rishi seeer with all signs of a Brahmagnani according to this. And we know Atharvaveda is dealing with astronomy (along with other subjects like medicine).
Sl 7
7 *Yasmaaccha devaa bahudhaa samprasoothaa:*
Sandhyaa manushyaa:pasavo vayaamsi
Praanaapaanou vreehiyavou thapascha
Sradhaam satyam brahmacharyam vidhischa
From him several divine beings were born.Sadhya,manushya,pasu,pakshi,prana and

apaana,grains like paddy and millet,thapas,sradha,satyam,brahmacharyam and vidhi (laws).Thapas is the karmanga (organ of karma)with lakshana of samskara or culture of man.It is a function with free sadhana of its effects.Only if one has sradha(concentration)one can do anything effectively or learn.Purushartha is therefore as a result of one's sradha.The asthikyabudhi (thinking by intelleigence that there is a sakthi or power within and without is Asthi or Asthikya) which gives Chithaprasada (bliss of mind) and thereby positive selfhealing power is also a Sradha .Satya is the avoidance of all untruths ,by mind,word and deed.The communications by words/mind and deed without causing hurt to any being is the ultimate truth .Without that no one has known the ultimate God/Brahman/Satya .

Sl 8

8.*Saptha praana: prabhavanthi thasmaath*
Sapthaarchisha:samidha:saptha homaa:
Saptha ime lokaa yeshu charanthi praanaa
Guhaasayaa nihithaa :saptha saptha:

From him were born the seven praana.The seven flames,seven samiths,seven homa,seven worlds born from him.The praana which reside in cave moves as seven each in them.From the head of purusha were born the seven praana.From them the seven flames as sensory knowledge revealing their vishaya were born.The samith are the fuel for the sense organs as their subject or vishaya.They awaken and kindle the 7 agni of prana.The knowledge of each of tehse vishaya (vishayavigjna) are the 7 homa.Praana in the seven sense organ positions,and in the seven vyahrithiloka of universe move (in and out).In the cave of heart and in the cave of universal chidakasa it moves alike.The karma of those who do Yajana of Athman and the effects of that karma,the karma of ignorant people and their karmaphala both originated from the same source Aksharapurusha. Lack of proper knowledge of the Akshara leads to such ignorant views/theories .

Sl 9

9.*Atha :samudraa girayascha sarve*
Asmaathsyandanthe sindhava:sarvaroopaa:
Athascha sarvaa oshadhayo rasascha
Yenaisha bhoothaisthishtannthe hyantharaaathmaa

Oceans and mountains were born from him.All the Sindhu with different forms were born in

him.All oushadi(herbs/plants)and Rasa (essence)were born from him.Those Rasa are within the Athman of all bhootha(elements).

Sl 10

10 *Purusha evedam viswam karma thapo Brahma paraamritham*

Ethadhyo veda nihitham guhaayaam sovidyaagranthim vikiratheeha somya

All these-including karma and Gnana-is Purusha only.The one who knows this Brahmaparaamritha as within the cave breaks the thread of avidya from here itself.

Universe as the Viratpurusha is explained.There is nothing except Purusha here.The nectar of Brahman (Brahmaparaamritha)within heartspace and chidakasa knows paravidya.Veda speaks of mother Sarama,the mother of serpents, who showed the Go/cows within the cave to Indra .When one directly perceives that the Brahman is Aham (I) ,that moment the union of inner and outer sakthy /powers happen and jeevathman and paramathman become one.Whatever the strong avidya vasana had been they are immeaditely destroyed by such experience of advaitha.The merging of Radha and Krishna in Brahmarasa of Rajarajeswara/i with the sweet rasa of ecstacy is thus a symbol of this experience only .The same is the Ardhanareeswara concept .

Khanda 2

How can one cognize the formless Akshara/ It is said below.

Sl 1

1.*Aavi:samnihitham guhaacharam naama mahathpadamathraithathsamarpitham*

Ejathpraanannimishacha yadethajjaanatha sadasadvarenyam param

vijnaanaadvarishtam prajaanaam

That Aavi which does journey in the cave is the great abode in which all these seen is offered.All praana,all nimisha(moments)are concentrated in that.Sath and Asath are that only.It is the one to be worshipped,the one beyond all,and the best knowledge available to the praja(children,subjects).

It is interesting that the term Aavi is used here.It is a dravida /Tamil word for the bodiless Athman as well as for air/wind/gaseous form.Athman is in the form of light/enlightenment and therefore Sankara gives this meaning to Aavi.That enlightens both Hridakasa and chidakasa.Its movement,kindling,revolution etc we observe both outside and inside (though our own body functions and through language/music etc).The enlightenment of a living

human Athman is seen in the words uttered and written by that Athman .We ourselves can experience our Athamn within by inner observation(introspection)inner hearing ,internal manana or thoughtful reflections,and our Vignana .By these dharma,one can understand that Aavi as light shines in every being.When Avi as enlightened Athman/Brahman rin balanced form within and moves ,our darsana,sravana,manana etc happen.It is tehgreatest of tehgreatest (Mahath).Everyone should strive to reach tat perfect state of balance.(Paramapada).Thisis the educational goal of ancient India.Since everything is offered into that Brahman,everything is within it .Like the spokes of a wheel are concentrated at its centre,all are concentrated in that oen point.All moving and nonmoving,all living nonliving,all praana /winds,nimisha/units of time,and the time of whichteh unit is only an organ are all centralized in that one alone.Thus all truth and untruth are based on the Eka Brahman,and that Brahman is within me and you concentrated in our heartspace.Knowing this greatest tuth ,the gross and subtle,form and formless,time and tileless,all dualities are lost and everything is thatParamapada only.There is nothing except that .That is the Nitya (eternal)great abode to be achieved and worshipped.And all beings are children of that great originator Purusha.Therefor eall our knowledge and wisdom ,including aparavidya and avidya has existence in that Paravidya but all these does not become equal to the paravidya.It is beyond all knowledge ,beyond all words .In our mundane knowledge that Paramapada is not visualized or experienced eventhough it is derived from that paramapada.

The inertia of the aakaasamandala becomes vibratory and starts to move for the first time.The nirayana starts its saayana.The first kala or unit of that movement is called Prathamajya (the first sine /first Jeeva) by Jyothisha.It is the first moment of the moving timeclock.The first opening of the eye of the time.Then that movement continues and becomes revolutionary as a wheel .Every completion of a circle of movement is called the birth of a new Samvatsara(new year child).Vatsam is calf or child/praja in sanskrit.The first praja is the first jeeva or praana/praani .From that living thing races of similar beings happen forever .Even if we synthesise all the knowledge generated by all these generations of beings ,we may not be able to know that prakasamandala(field of energy)which from its inertia state generated the first movement and the first jeeva.Because the whole is not the sum of its parts alone but something beyond.It is before all the living beings.It is incomprehensible by calculating history and prehistory of human race alone because it is beyond human race,beyond animal

and bird races ,beyond races of herbs/oushadi and beyond even timespace .Thus the Smavatsarika is engaged in a task beyond all comprehension of a human intellect by mathematical and observational methods.That is why he is called the Chakshurbhootha born of sun ,the enrgy source of the earth and its beings.But sun itself is born fromAthman,Athmabhootha,and thus it is without as well as within as Kaalachakshu .Thus paramapada as the time born in timelessness ,beyond the birth of even the first man with intellect and beyond the birth of even earth and solar system is incomprehensible but experienced by constant concentrated thapas within oneself.This is the task of each rishi of each yogin.

Vignana in human mind is the beginning of movement as observation,listening and hearing of vedavakya and manana by mind etc and tehse individual karma are a reenactment of what happened in the first intelligent being's heartspace and thus we experience the timelessness of our race by our own mental tapas.All our vignana is only part of the previous vignana .And the ultimate truth is beyond all tehse knowledge of human beings of series of generations .Know the ultimate truth as beyond all vignana leads the person to nirveda as the last step,not as the first step .All vignana as Goroopa(as form of cow/earth/vatsa or calf),as praja and praana and units of time are in the unmanifested Purusha's Hridayaguha and from that Chidakasa flow into own Hridakasa(heartspace) and the messenger of that enlightenment is Sarama,mother of Naaga as the Sunakathara (dogstar) in the Vedas which shows the origin of Veda in the southern part of India .By Vak as the communication(language/literature/linguistics) the aavi (Athman)is revealed from Guru to Shishya in its Jwalana,Bramana (awakening and revolving)experience of wisdom .

Sl 2

2 *Yadarchimadhyadanubhyonu cha yasmimlokaa nihithaa lokinascha.*

Thadethadaksharam Brahma sa Vaangmana:thadethathsatyam thadamritham thadvedwayam somya vidhi

In the light which is subtler than an atom ,all universes,and the beings of those worlds reside.That is called Akshara Brahman.That is Praana.That is Vak and Manas.Know that Adwaya,Amritha and Satya .

All universes and beings depend upon the single source of energy field.The energy ,though it has the light of a crore suns,is smaller than a Anu or atom.At the same time it manifests as

gross universes which can contain big bodies like this great earth.We are now traveling in a time of quantum mechanics.We now know that light travels as subtler than an atom,as quantum.But we feel ashamed and a little bit reticent to believe that a Rishi living thousands of years ago had known this and expressed this in Sanskrit words.It is in the rpesent century that Mitchell Tabbot (Mysticism and the new physics page 12) quoting Wheeler experiments and the transfinite numbers of Canter ,proves that to know eternity even quantum physics is insufficient. So the words of this Rishi of Mundaka seems strange and unbelievable to us .But it is the truth . The rishi visualize the the Brahmapada or the field of light which is beyond all human knowledge,subtler than an atom,grosser than all known universes within as Athmabhootha.What was the method he adopted for this ?

Sl 3

3.*Dhanurgriheethoupanishadam mahaasthram*
Saram hyupaasaanisitham sandhayeetha
Aapasya thadbhaavagathena chethasaa
Lakshyam thadevaaksharam somya vidhim

Take the bow of Upanishad.Join the great arrow whch is sharpened by Upasana.By Chethas,traveling (Gathena) or knowing its Bhaava fix the bowstring.Then reach the goal Akshara.

This is the imaginary form in which we see the starcluster of Vettaikku orumakan in Orion or Arya cluster.The bow is the Upanishad .The Athmopasana (meditation of Athman) giving a sharp body as arrow and a sharp intellect as the string ,in concentrated energy of mind,body and intellect ,the yogi raches goal of AksharaBrahman.

This is the method of learning any subject .The bow will be different (not upanishada)when we learn other aparavidya like other professions etc.But procedure is the same.

Sl 4

4.*Pranavo dhanu: saro hyaathmaa Brahma thallakshyamuchyathe*
Apramathena vedyavyam saswathanmayo bhaveth

Pranava (OM)is the bow.Athman is arrow.Brahman is goal.When one is experiencing oneness with the arrow ,and the goal the goal is easy to reach.If by lack of concentration this does not happen,and mind wanders in external desires,ignorance etc the goal is not easy. Only a concentrated mind strikes the goal effortless and correctly.Others do not reach the

point .

Sl 5

5 *Yasmindhyou:prithivee chaanthariksham*

Otham mana: saha praanaischa sarvai:

Thamevaikam jaanatha aathmaanamanyaa

Vaacho vimunchathaamrithasyaiva sethu:

Where the sky and earth and atmosphere are crisscrossed,where the mind,with praana,and all objects are crisscrossed,that alone is Athman.Get liberated from all other words.This is the Sethu(bridge)for Amrithathwa.(eternity)

One has to get liberated from words of avidya and aparavidya.All word should become silent in dhyana and Samadhi .The death of the word is Samadhi .In Esoteric Christianity we find the death of Logos or Christos as a symbol of this only.It is not the physical death of a prophet .Only when the words and mind are in total silence of dhyana the bridge to eternity is opened for us to cross beyond all tehse into the paramapada or Absolute Brahman.

Sl 6

6 *Araa iva rathanaabhou samhathaa yathra naadya:*

Sa eshaa anthascharathe bahudhaa jaayamaana:

Omityevam dhyaayadha aathmaanam

Swasthi va : paaraaya thamasa :parasthaath

As spokes in the center of the chariot,the Naadi are concentrated in it and that is born as these many and moves repeatedly.Meditate that Athama as Om .To enter the Paramapada beyond the Thamas,may you have Swasthi .

In our body as several Naadi (channels) all our consciousness and knowledge and functional abilities are collected,circulated and stored and used in time and all these are concentrated in our Heartspace .When the ale of chariot move then only the spokes move.They do not move by themselves,or free from others and the axle.That is, by comparison it is the movement of thoughts,words and deeds which are fixed as spokes in our Athman that we feel in our channels of communication or the various naadis .The sensory knowledge is actually the knowledge of Athman and not of sense organs.The sight,hearing,analysis etc are movements of our Athman manifested as movements of our Indriya.When all such movements are silenced ,word and mind merged in Athman by concentration,in Mounasamadhi ,one gets

entrance to a hitherto unknown world of Paravidya (Paraloka) which is otherworldly or transcendental experience .That is the Adityavarna world beyond Thamas or darkness.The Guru here gives blessing for that journey into wisdom for his disciple.Without blessing of Guru this journey is not possible.There should not be any obstacle for the disciple in his Sethubandhana or making a bridge between this world and that world .My dear disciple,let your journey from this world of karma with Rajas,to the Viraja world of Sathwa be undertaken without obstacles is the Guru's blessing.Then disciple by meditating aksharabrahman as Omkara, enters dhyana and Samadhi unobstructed .Where does the person who crossed the ocean of samsara enter ?

Sl 7

7 Ya :sarvagna:sarvavidhyasyaisha mahimaa bhuvi
Divye brahmapure hyesha vyomnyaathmaa prathishtitha:
Manomaya:praanasareeranethaa
Prathishtithonne hridayam sannidhaaya
Thadvijnaanena paripasyanthi dheeraa
Aanandaroopam amritham yadvibhaathi

He who is Sarvagna and Sarvavid becoming the abode of all greatness of this earth ,in divine Brahmapura ,in vyoma as Athman is fixed. Being manomaya,praanasareera, in annasareera within heartcave he is experienced.That blissful and eternal one,the dheera(bold)visualize with the Vignaanmaya body .

Mahima is vibhoothy.What is the mahima or greatness? The orderly position of earth and heaven and the clocklike eprecision of their revolutionary movements ,the wheels of solar and lunar times,are due to its Mahima.The lakes and oceans do not cross their limits ,and moving and nonmoving obey their natural laws,time as years come regularly with seasons,and ayana,the doer,the function and its effects does not cross their timelimits –all these are due to his greatness. Sarvagnapurusha with thi smahima is thus called the Sastha of the entire universe.All natural laws are his vibhoothi.Because of these vibhoothy he reveals himself to us and so we consider him as Divya or divine .His abode is in Brahmapura (city of Brahman) which is revealed by all functions,done by all intelligences of all beings.

Brahmano athra chaithanyaswaroopenaaa nityabhivyakthathwath Brahmana:Puram according to Sankaracharya.The enlightenend energy by its eternal light reveals itself .That

selfenlightened Brahmapura is within our Hridayavyoma or heartspace as well as in the external Chidakasa.It is in the center of the heartlotus and in the center of thousand petalled Brahmanda .lotus (sahasrara).It is sarvagatha (can eneter everything)like Aakasa .It has both gathi(movement)and inertia simultaneously .That is how Purusha I sfixed as a Vigraha in a temple as well as a graham it moves in the outer space.The special theory of relativity of sayana and nirayana universes of this Brahmapura is wonderfully expounded.

As already mentioned Kaapura,Prathimargaka,Thraanga,Uthranga ,Soubha etc are the synonyms of the city of Harischandra and Thrisanku in southern zodiacal hemisphere.And Crux or Thrisanku is a star in it.This is the pleasure house for the ancestral Vairajaas (Vibrat) who live in Thapoloka (world of Thapas /austerity as wel as heat)and reach Satyaloka (world of truth). In Atharvaveda the daughter of kaamadeva is Vaak Viraj and the Go (cow) according to John Dawson in Hindu mythology and religion.

Sl 8

8 *Bhidyathe hridayagranthishidyanthe sarvasamsayaa:*

Ksheeyanthe chaasya karmaani thaasmindrishte paraavare

When the threads of heart broken and all doubts ended,and all karma destroyed one directly perceive that which is simultaneously apara and para,

All avidyavasana ,desires and sorrows and the doubts created by them are lost and then when gnaana is awakened,and karma and its root cause with effects lost,one perceive absolute truth.Even the karma of past existences are lost .Katopanishad says:

Yadaa sarve pramuchyanthe hridayasyeha granthaya:atha marthyo amritho bhavanthi .

In the Gita sloka of "Nashto Moha :smrithirlabdha" Sankara quotes these and explains the same meaning.When one gets memory of past births the attachments of this janma naturally are lost with its vasana like a dewdrop in bright sunlight.Thus the oneness of ara and apara and oneness of Athman in Brahman is experienced and in the awakening o fthat Gnanasurya the darkness of samsara is removed .Cause and effect become one in that gnaana of Oneness (Advaitha).

Sl 9

9 *Hiranmaye pare kose virajam Brahma nishkalam*

Thaschubram jyothishaam jyothisthadyadaathmavido vidu:

The nishkala ,viraja Brahman is in the ultimate kosa (layer)of Hiranmaya(golden).It is whit

and pure .It is the Jyothis of all jyothis.It is known by knowers of Athman.

The light of intellect and knowledge makes the golden white pure light of vignanamayakosa.There the organless,formless,dustless,blemishless, avidyaless Brahman is residing.That is ananga(organless)since no anga ,and Viraja(dustless)since no Rajas.That is why it is pure white light.That paramjyothi reveals the worlds of soalr and lunar movements,all the lights of universe as stars ,starclusters etc,and also the function of the five senses,mind ,intellect etc by introspection and meditation.These external and internal aparavidya are known by the paravidya of direct experience.But aparavidya aloen cannot give the experience of Brahman beyond tehm.The aparavidya mentioned here are all the walking sticks used to climb the hill or mountain of paramapada/paravidya .Why is it called the jyothis of all jyothis?

Sl 10

10 *Na thathra suryo bhaathi na chandrathaarakam*

Nemaa vidyutho bhaanthi kuthoyamagni:

Thameva bhaanthamanubhaathi sarvam

Thasya bhaasaa sarvamidam vibhaathi

There sun,moon or Vidyuth(electricity)does not exist and tehn what about the mere agni?All these are revealed by it which is allrevealing.In its light all these lights reveal.In selfrevealating efficiency there is nothing beyond this .When a lamp is lighted that fire gives only light ahd heat of a limited spacetime.The sun and moon are also of this type .All these give light from the light of Brahman ,their source.Wherver there is light and heat all those are due to light and heat of Brahman .When water comes in contact with fire,even it assumes heat .Like that by contact with Brahman sun etc give heat and light.Both Kata Upanishad and Gita has similar slokas .(Ka 11.2.15;Gi.XV 6).When Goloka is described Gargabhagavatha also uses equivalent words.

Light is the nature of Brahman.By that it reveals the multiverses.Therefore Brahman is jyothisha of all jyothish.That alone is absolute truth.All others are its vikara (changed form or emotions).When word begin ,the Vikara naturally happen .With vaak with a name ,we describe all tehse worlds or universes.And all such worlds described and classified and known by word is having name and form and is called prapancha.And thus are all relative truth compared to that beyond words ,the Brahman.Then the Rishi ends this Khanda with a

upasamhara in next sloka and moves on to next khanda where the death of word is beautifully explained.

Sl 11

11 *Brahmaivedamamritham purasthad Brahma*

Paschaad Brahma dakshinathaschotharena

Adhaschordhwam cha prasrutham brahmaivedam

Viswamidam varishtam

Before and behind,south and north,up and below are all Amritha (eternal)Brahman only exists.Whatever expanded is Brahman .These universes are all expanded forms of that single Brahman.Therefore this Viswam or universe is Varishta (being expansion of Brahman itself). There is nothing except Brahman.Sarvam Brahmamayam.I and You ,This and That are dualities which are constructs of mind .The one nondual akshara ,Brahman which is Amritha alone exists everywhere in everything and that is the goal of an educationist of ancient India to integrate all and to reduce all separatisms and for practice of tolerance .

Mndaka 3

Khanda 1

When one meditates and attains Akshara,which is said as Paravidya and called Purusha,the absolute destruction of all causes of samsara happen with rupture of the Hridayagranthi etc.The method of perception of Aksharapurusha is Yogamarga ,and it was said with the simili like bow,arrow,etc.In this khanda ,the associated qualities of Yoga like Truth etc is said.Though the exposition of thathwa was done earlier,due to depth and unknown nature of the subject,it is again exposed in a different way for the sake of the disciples.For understanding of the absolute object to be known,a mantra as a suthra is first said.

Sl 1

1 *Dwaa suparnaa sayujaa sakhaayaa*

Samaanam vriksham parishaswajaathe

Thayoranya:pippalam swaadwathya-

-nasnannanyo abhichaakaseethi

Two Suparna ,both have same form,same name.They sit on the same branch of a tree.One eats fruits and tastes sour and sweet.The other without tasting anything,sits as Athmaaraama. Suparnam is a bird with golden wings.In Br Up Bhashya Sankara has said “

Suparnaassabdena khipra:syena uchyathe"This is a vedic bird.That one which flies quickly called Syena,Garuda or Suparna.Its wings grow again even if it is burned in fire.It is the vehicle of Vishnu,the brother of serpents and the one who brings nectar.The tree is this birds Kshethra or abode.The Aswatha with roots above and branches below as samsara is the abode here.The two suparna are jeevathman and paramathman .Both are alike.But Jeevathman tastes sorrows and pleasures of samsara .Paramathman does not.Jeevathman is kshethragnapurusha who tastes his own karma and its effects.Paramatham does not have such action,reaction or dualities.It is Nitya,Budha,sudha,muktha and sarvagnapurusha.Sarvagna is eternal witness of all but does not have the bondage of anything.

If we introspect deep we can discover thw two Suparna within ourselves.The Suparna which is enjoying fruits of karma in home,kitchen,office,on stages etc and the Suparna that watches all these activities not affected by any of these.

Sl 2

2.*Samaane vrikshe purusho nimagno-*

-neesayaa sochathi muhyamaana:

Jushtam yadaa pasyathyanyameesa-

-masya mahimaanamithi veethasoka:

In the same tree,the Jeevathmapurusha who laments on his state see the similar but blissful in own Mahimana ,and then become sorrowless.This perception of truth within oneself is required for removal of sorrows and dualities of samsara.

Jeevathman due to the burden of avidya ,desires,effects of karma misinterpret itself as " I am this body",I am the son/daughter of such and such a person,I am thin/fat,I am sad/happy etc .It has sorrow that since I am the body,when I leave the body I have to leave my dear ones,and has sorrows like "My father is no more,My wife is no more ," and thinks that I am fed up with this sorrowful life .Thus immersed in avidya come back to earth in another womb ,either of human or lower beings.If by the chance of having done good deeds or by blessing of a Guru opportunity to lead a life of Ahimsa(nonviolence),Satya (truth)Brahmacharya, sanyasa,samadamaa etc is obtained,then I am that Suparna who is Athmarama is dawned upon the mind .This perception removes all sorrows .

Sl 3

3 *Yadaa pasya:pasyathe rukmavarna*

Karthaarameesam purusham brahmayonim

Thadaa vidwaanpunyapaape vidhooya

Niranjana:paramam saamyamupaithi

When the seer visualize (directly perceive)the Goldencoloured,creator,Lord,Womb of Brahman ,that scholar)wise)shakes off his punya and papa .Becomes blemishless ,and is merged equally (samya= equal)with that Paramapurusha.

Paramapurusha is said to have golden colour because he is in the form of light .The Rishi who visualize that holden Paramathman within himself,also become naturally a sarvagna,scholar,wise similar in all qualities to Paramathman.He too is beyond dualities like sin and punya.This is Jeevathma,Paramathma Aikya or oneness .

Sl 4

4.*Praano hyesha ya:sarvabhoothairvibhaathi*

Vijananvidwaanbhavathe naathivaadi

Aathmakreeda aathmarathi :kriyaavaa-

-nesha brahmavidaam varishta:

That which shines in all elements is Praana itself.The one who knows this and and is wise ,will not do unnecessary arguments.He is always engaged in own Athman and its experiences,the greatest among knowers of Brahman,and immersed in spiritual thoughts.

Once we know that the same Praana power exists from the creator to a blade of grass,why should we engage in argumentative discourses?Why should we hate anyone? The wise person is therefore silent and engage in analytical thoughts,meditations peacefully.Whereas,the ignorant,who pretend to be scholarly goes on talking about unnecessary things and get into controversies and hurt others by words,deeds as well as thoughts.By this behaviour one has to distinguish between a true Gnani and a pretender .Since everything is Athman/Brahman where is the need for argument or anger or violence against anyone?The wise is therefore silent and mediatative.When ignorant make noise the wise is silent .The sign of a Sanyasin is beautifully described by Sankara here by a definition.

"Gnaanadhyaanaadikriyaapaanasambhinnarthamarthaath: Samnyasi."

The sign of a sanyasi is his immersion in two things –Gnana and dhyana (these are not different since dhyana brings gnaana and vice versa)Whoever has these signs ,is a sanyasi.And who does not have these ,though he/she bear outward signs of a sanyasi(like

dress,etc) is not true sanyasi.This is important in today's world where we find several makebelief sanyasins making false claims.

The sadhana like truth etc which are associated with the true sanyasi for his/her samyaggnana are paths or ways to make them liberated from bondages.

Sl 5

5 *Satyena labhyasthapasaa hyesha aathmaa*

Samyaggnaanena brahmacharyena nityam

Antha:sareere jyothirmayo hi subro

Yam pasyanthi yathaya:ksheenadoshaa:

The yati who has lost all blemishes see the Jyothirmaya (enlightened/in the form of light)and white (pure)Athaman within their body ,by their day to day practice of satya,thapas,samyaggnana,brahmacharya etc.Sankara here says that thapas does not mean the chandrayana etc but the mental concentration and control of senses. The visualization of the internal jyothi(light)as pure white light is like a lamp within a sanctum sanctorum that never goes of and this is called Anthardeepikanyaya as opposed to the Madhyadeepikanyaya described elsewhere.

Sl 6

6 *Satyameva jayathi naanrutham*

Satyena panthaa vithatho devayaana:

Yenaakramanthrishayo hyaapthakaamaa

Yathra thathsatyasya paramam nidhaanam

Only Satya triumphs.Nontruth does not (triumph).The path for the divine journey is made of truth.The Rishis who are Apthakaama(satisfied since they have achieved whatever is to be desired) walk through it and reach the absolute abode of truth.(Styaloka)

Virajaloka is the world of the ancestors who follow path of truth ,lik eHarischandra ,who wont sacrifice their dharma as satya and in that dharmaloka all the wise sages reach.

Sl 7

7 *Brihascha thadhivyamachintyaroopam*

Sookshmaascha thathsookshmatharam vibhaathi

Dooraaathsudoore thaadihaanthike cha

Pasyathswihaiva nihitham guhaayaam

Its form is great ,enlightened,and unthinkable.It shines like the subtlest than the subtle.It is beyond that which is most distant.But it is closest to the most near too.It is seen as if residing in the cave.

This is the thought experiment of ancient scientists .The greatest of the greatest,subtlest of the subtlest,farthest than the farthest,and closest than the closest.Thus the dualities are neutralized and the Eka or Adwaya perceived within own heartcave as well as in heartcaves of all beings and in all universes.Just think of the modern thought experiments of astrophysicists and see that they are not different.The path followed and the observations made are similar.

Science today see universe as distant great galaxies,nebulae explained by general theory of relativity and the sublest quarks,electrons,mesons,and their radioactive vibrational mechanics studied by quantum mechanics.These are then made One through the quantum theory of gravity,grand unification theory.In the preface of Origin of Time (Stephen Hawking.Preface Carl Sagan))we find the following words:"Equidisatnt from the atoms and the stars we are expanding our exploratory horizons to embrace both the very small and the very large .

What is a scientific theory?It is within our heart and thoughts .Except that there is no truth. (It exists only in our minds and does not have any other reality .Page 10 Origin of time.Stephen Hawking).Both the relativistic and the quantum universe exists in the heartspace of the scientist who perceives it .And the rishi reach those worlds of truth(satyaloka which is relative truth) while still alive ,not after death .This is what the ancestor rishis also said by saying that the jeevanmuktha reach that state while alive.

Rishi divides aakasa into hridakasa and chidakasa (internal and external milieu) for the mundane people who believe that time and space as they know is truth.The timespace which we know is only relative .There is an absolute truth beyond it .That truth has a sign of its existence in Aakasa (timespaceless ocean of energy that is unmanifested, limitless).Brahmasuthra calls it as Brahmalinga (the sign of Brahman).In 1905 Einstein and Poincare (mathematician)reached this decision independently of each other.

The modern science makes theories about universes or worlds beyond galaxies where the tachyons faster than lightrays,or light without mass alone can enter.The light without mass is bodiless Athman or Aavi for Sanskrit and Tamil.The people like Thrisanku did thapas for reaching worlds where no one can enter with the body,and claimed that they reached it and disciples of Vasishta (their own Kulaguru) mocked at them for being untruthful .The

Thrisanku heaven is called the heaven where ancestors are doing thapas ,with heads down.This is what the rishis in northern hemisphere thought about a southern crux and a southern polestar .This is a relative understanding because of lack of observation from southern part of the earth .If we read Origin of time ,we find questions like “Is there an end and beginning for universe,is there a creator for it ?” etc .These questions are asked in Upanishads and are beyond the realms of religion ,one should understand.They are beyond metaphysics and religion and within the scope of scince .Or the integration of all tehse was done by ancients beautifully .

Only in 1924 Hubble announced that beyond the stars we see with naked eyes are several fixed stars.Is there a world of inertia(nirayana)beyond this moving one(sayana)?Is it continuously expanding or contracting?Or both? Can there be a possibility that the cosmos contract itself to too subtle a state that it becomes condensed to a single condensed point(Bindu)? By the Sphota (bang)of such a bindu is this Aksharaprapancha formed?These sargakrama (order of creation)in veda and thanthra books is perceived by modern science now.What is the role of a creator in a universe that expand and contract as result of its own karma ?That question was asked by western science only now ,But several thousand years ago by Indian seers.Why was the untruthful Brahma lost his worship (in India) and Vishnu and Shiva alone accepted as adorable in later periods? The creation of cosmos is from bliss and from leela(play) and wisdom and is a natural flow .Creativity is the natural internal quality of any person who is Whole/perfect according to Sankara.It is impossible for a blissful being ,not to create anything.It is a Choiceless God ,then Hawking says.That designates the role of a choiceless witness of the entire process of creation .Hawking also see the creativity within human hearts as a scientific theory .This consciousness is the choiceless awareness of the Rishi too.(The term used by J.Krishnamurthy).Choiceless God of Hawking and choiceless awareness of J.K are the modern way of seeing the ancient theory.The flow of light seen beyond all and within own heart is the Jyothishmathy of the Yogasuthra of Pathanjali .It has center everywhere and no limits anywhere .That is the definition of God for an ancient Indian.Since it has center everywhere it can manifest in anyone,anything ,anywhere .

Thus stones,tree,herbs,universes,planets and stars,animals and birds,human beings – everything is divine sparks from the same One energy .This earth is a spark of the same

energy .This concept makes man worship everything as God ."If we observe all other galaxies to be moving away from us,then we must be at the center of the universe.The universe might look the same in every direction as seen from any other galaxy "(page 45 Origin of Time).This is the Rasichakra or zodiac of the Indian astronomer too.

The perception of Athman is a state which generates a lot of energy .There all ignorance is removed and Athmachaithanya shines forth perfectly ,wholly.The differences and dualities between all objects is gone and perception of Advaitha happen.Has any modern scientist proved by nature of quantum particles this nondual state or perception of the human mind of a yogin/or scientist?The study of subatomic particles show that all objects are equal from the atom state onwards.Weynberg-Salam theory known as Spontaneous symmetry breaking theory has proved it.(What appears to be a number of completely different particles at low energies are in fact the same particle only in different states .In high energy states all behave similarly).In a state of high energy all objects are similar.The mental state of a Thapaswin /Advaithin is that.In a mundane mind ,where differences of several kinds exist the mental energy is less and not concentrated as in a yogin.Therefore Bharath/India had truthfully recorded the state of mind of its scientists and that of human consciousness from mundane to transcendental,from dead matter to energy ,from body to Athman ,from Dwaitha to Adwaitha in Veda,Vedanga and other scriptures and protected it through generations by a sound educational process .If this was not done we would never have been able to study the progress of human consciousness and history of educational endeavours of man .

Brahmam is the great cosmos ,the true world .It is really not visible to naked eye.Light in subtlest form of Akasa enters all beings and objects and becomes cause for all of them.It is seen as different objects by the consciousness which also is the light energy (as bioenergy) another form.That which is not perceivable and is beyond all universes,thus become easily perceived by the wise(Vidushaam athyanthaagamya).But it is beyond comprehension of ordinary people.That which is closest to heart and within heart of a wise seer is unapproachable and beyond comprehension and in a far off world for common man .The reason for imperceptibility of Athman within for the common man is the avidya of dead matter masking the light of Athman from view.

Sl 8

8 *Na chakshushaa grihyathe naapi vaachaa*

Naanyerdaivaisthapasaa karmanaa vaa

Gnaanaprasaadena visudhasacha-

-sthathasthu tham pasyathe nishkalam dhyaayamaana:

One can not grasp it with eyes.Nor with words.By other sense organs,by Thapas or by karma one cannot grasp it.With Gnanaprasaada,in amind which is pure Sathwa form,meditation of that nishkala(organless) form ,one can visualize it .

This is one of the earliest thought experiences of human race .The sense organs,the subjects of those senses ,the world with name and form has to be ended and only beyond that state the dustfree ,blemishfree world of truth called Viraja is visualized in a enlightened meditative mind .The thought experiences of astronomers of modern world as well as of ancient world had known that beyond the known worlds is an unknown world of light and sound energy beyond all human intellect and energy equaltions.The opening of the gate to this unknown unmanifested world of consciousness from the known manifested world is done by Goddess Vag (Vagdevi) or speech .That Devi is the Saraswathy or Mathangakanya called AksharaBrahman,Sabdabrahman or Pranava in Sanskrit and Mozhiporul or Chinthavilakku and Kalainiyama in Tamil.She is in the form of a Gomriga or Vrishakapi or a cow called Kaamadhuk(Kamadhenu) .Through Pranava was this world manifested in human mind.The son of a virgin (Kanya) represents that Logos or word.Born as the son of an unseen divine power ,becoming manifested word ,in a human being ,that divine word is the predictive word of a prophet .That person in whom the Godess manifested herself is called the son/daughter of God .This is explained in Esoteric Christianity by Annie Besant.Logos as Christ is thus the creative consciousness.The world was created and destroyed through that word.From God to God through son of God ,the word .This is the meaning of the word of Christ " No one comes to the Father but me".Pranava takes us upto the abode of God which is our father's house.(Pithruloka /ancestral world only).But then ,even the word has to disappear or die.When the heard word(Vaikhari) disappear ,the unmanifested subtle word (Parasakthy) is born in the silenced mind in Samadhi.Salvation by the Death of God,the word is this symbol only .In a Rishi ,when he is in Samadhi the word,the seen worlds disappear .In that perfectly calm silent state is the death of word or Logos.Then the heaven is directly perceived in that silent mind here itself ,not in another world .That direct perception of bliss of heaven in the cave of ones heart in perfect silence is the most beautiful moment in ones life.That great

moment of Jeevanmukthy of the Indian is called the great Sabbath in the jew canon.It is the perfect rest from all actions and reactions of the mundane world in perfect meditative silence.The moment when the Jeevathman merge in Paramathman.After that beautiful moment when one returns to mundane existence ,and to world of actions,the Rishi is having a resurrection to this world .Thus the moments of perfect dhyana and actions alternate for a sage .

This secret wisdom is taught by esoteric Christianity also.The secret knowledge is not dependent on scripts but on sruthi according to Indian sages .Because it is a oral tradition.It seems the early Christian priests had assimilated this Indian view in their early teachings.Because in AD 200 ,Clement of Alexandria had expressed this idea.The scripts are condensed visual diagrams of an idea what we call a pictograph or an ideograph.They are for children and for people with lesser intellect who cannot grasp with sruthi and who cannot remember what is learned.Like the stories in Indian context and parables in Christian lore.Christ said: In parables to them I speak ,because seeing they do not see,and hearing they do not hear ,neither do they understand"(Mathew).Clement expresses his opinion that to read the secret wisdom is like giving a dangerous sword to a child.That secret wisdom is a selfrevealing Jyothishmathy ,revealed to very few only once in a yuga .It is not common knowledge .That is the Yoga philosophy .The swanubhoothi of Vedantha ,the nirvana of Budha and Jaina ,the prophetic word of Christianity and Islam are the same in principle ,not attainable to all human beings ,but revealed only to those who are prepared for its receipt.The oen who see or visualize and hear the word of God is the Rishi,Kavi in Veda .Nowadays we call them as scientists.

The contact of sense organs with their vishaya(subjects) is dirty or full of blemish .When that is present mind is selfish and is like a mirror covered with dirt .In that mirror we cannot see the perfect reflection of the sun of Athman /Brahman .With such dirty minds meditataion and vision of God is impossible.That is why common man is not able to see truth.For that lot of sacrifice and hard preparation is needed .The rarity of the experience is due to this,and not due to any one preventing others from having it.Therefore Brahmins(Knowers of Brahman) will always be a minority and had been a minority .Just like prophets are minority,Brahmagna is a minority .

Sl 9

9. *Eshonuraathmaa chethasaa vedithavyo*

Yasminpraana:panchadhaa samvivesa

Praanaischitham sarvamotham prajaanaam

Yasminvisudhe vibhavathyesha aathmaa

The known Athman as atomic form within consciousness is the same as the Praana known as five types in our body.Praana spreads in the chitha or consciousness of all beings.When mind is purified it reveals itself as Athma .The Athman residing hidden in all beings as ghee in milk and fire in fuel ,is always in the form of light .It is in form of energy .

Sl 10

10 *Yam yam lokam manasaa samvibhaathi*

Visudhasacha:kaamayanthe yaamscha kaamaan

Tham tham lokam jayathe thaamscha kaamaams-

-thasmaadaathmajnam hyarchayeth bhoothikaama:

With the pure mind of sathwa(which is enlightened mind) whichever worlds are revealed and visualized ,those worlds and desires are achieved by us.Therefore people who desire prosperity worship sages who are knowers of Athman .

The pure mind of sathwa quality one gets pure internal organs ,concentrated meditative introspective intellect ,and by his/her truthful imagination all that is desired is achieved .Therefore common people depend upon such intellectuals to achieve their desires and worship them .

Khanda 2

Sl 1

1 *Sa vedaithathparam brahma dhaama*

Yathra viswam nihitham bhaathi subram

Upaasathe purusham ye hyakaamaa-

-sthe sukramethadathivarthanthi dheeraa:

The Rishi knows that abode of Brahman which is absolute,shining purely and in which all worlds are situated.The wise people without selfish desires (The bold/dheera)do Upasana of that Purusha ,cross beyond the semen .

The cause for body and continuation of races is the semen and the seed.The Sukra is the Venus which gives Kaama for such activities related to Sukla or semen.The person who cross

samsara goes beyond the esires of seed and that of venus .He knows the Brahman in which the mundane world of samsara exists.The knower o fBrahman becomes Brahman.Therefore to get whatever they desire in this earth and world of existence people worship the Brahmagna or Brahmana ,the knower of Brahman.

Sl 2

2 *Kaamaanya :kaamayathe manyamaana:*
Sa kaamabhirjaayathe thathra thathra
Paryaapthakaamasya krithaathmanasthwi-
-haiva sarve pravaleeyanthi kaamaa:

The one who desires the desires,with his desires is born in a place where he can quench the thirst of those desires. For the one who has attained all desires and have merged in own Athman,all desires are meged in this world itself and has nothing more to achieve.Therefore he doesn't come back to the cycle of births and deaths.The Lamas of Tibet also say the same thing.Desire is Asura and therefore Venus is the Guru of the Asura.The desire in mundane pleasures is the hallmark of Asura.The desire in spiritual life is divine.Pradyumna ,son of Krishna is representative of this divine kaama .

Sl 3

3 *Naayaaathmaa pravachanena labhyo*
Na medhayaa na bahunaa sruthena
Yamevaisha vrunuthe thena labhya-
-sthasyaisha aathmaa vivrunuthe thanum swaam

By prophecy,by intellect or by listening sruithy alone one cannot attain Athman .Only one who enquires Athman attains it.For an enquirer of Athman ,Athman reveals its body/form. This word is equal to the word of Christ : Enquire,You will find.When one sacrifice all mundane pleasures and search for bliss of Athman,to that involved enquirer alone the Athman reveal its true nature.The power of an ethical life,lack of ego,thapas,meditation and selfless sacrifice leads the enquirer to the right path

Sl 4

4.*Naayamaathmaa balaheenena labhyo*
Na cha pramaadaathapaso vaapyalingaath
Ethairupaayairyathathe yasthu vidwaam-

-sthasyaisha aathmaa visathe brahmadhaama

The attainment of Athman is impossible for the mentally weak ones.For people without the orderly Thapas,(due to attachment to mundane things,to wife,children,cattle and luxuries the order of Thapas is lost) and for people with ignorance it is not obtained.For a scholar with these strengths at his side,Athman enters the abode of Brahman easily and merge in it

Sl 5

5.*Sampraapyainamrishayo gnaanathripthaa:*

Krithaathmaano veetharaagaa:prasaanthaa:

The sarvagam sarvatha:praapya dheeraa

Yukthaathmaana:sarvamevaavisanthi

The Rishi who have wisdom,satisfaction,have no likes or dislikes,and are calm and tranquil,reach there.The bold attain the truth which is in everything ,in everything,and with fixed Athman in that enter everything as Brahman .

Sl 6

6 Vedanthavijnaanasunischithaarthaa:

Sanyaasayogaadyathaya:sudhasachvaa:

The brahmalokeshu paraanthakaale

Paraamrithaa :parimuchyanthi sarve

Those who have grasped Vedantha with doubtless meaning ,and have attained Sanyasayoga ,with pure sathwik qualities in their end stage enter the ultimate eternal Amritha .

What is sanyasayoga?

The dress of saffron and the Danda etc are only the external symbols of sanyasa.The nature of sanyasa is to be *" Sarvakarmaparityagayogaath kevalaBrahmanishtaswaroopa*" (To sacrifice all actions and become absolute Brahman in form/quality).The Brahmagna is always fixed in Brahman only .The death of a householder(samsari) is called Aparanthakaala because he depends on aparavidya and enters the cyclical world sof death and birth .The death of sanyasi is paranthakala since he depends on paravidya and merge in paravidya without cyclical repetition of births.Brahmaloka is one.But the people who reach it are many and they see it as many .Therefor here a pleural word is used.The liberated souls ,just as a pot is destroyed and the air in that merge with external air,merge in Cosmic Purusha when they loose the body in death.As said in the Mahabharatha Shanthipava,like the mark of feet of birds in sky and the

mark of travel of fishes in ocean is not discovered by naked eyes,the mark of feet of a Gnani is not discovered in their path of wisdom.It is so subtle and merged in Brahman that it is not discernible to mundane eyes.

Here Sankara speaks of the movement (Gathi)of Sayana .

Desaparischinnahi gathi:

That space which is divided into limited parts has movement .But that Eka or limitless undivided spacetime of Brahman has no movement .It is Nirayana .Only the mundane world of existence of earth and its beings is known by the movement of earth and its observational laws from earth

Brahmathu samasthathwaanna desaparischede na ganthavyam

Yadihi desaparischinnam Brahmasyan moorthadravyavad adyanthavad anyasritham savayavam anityam krithakam cha syath .

Nathwevam vidham Brahma bhavithumarhathi.

If you imagine Brahman as a limited thing with time and space ,then you have to imagine a beginning and an end to it.Then there is the need for imagining parts or organs for it .Thus it naturally becomes a perishable temporary (Anitya) phenomenon.And ,it naturally has to be imagined as something which was created by a creator .But Brahman is none of these.Therefore to attain Brahman ,none of the limited things are enough.And any study which imagines a divisible time and space is insufficient to cognize Brahman which is indivisible.This is pure logical and scientific thought .

In 1965 Roger Penrose studying the behaviour of lightcones in General Theory of relativity ,found that a star which falls due to gravitational force falls into a ditch with out a volume or a plane (The volume and plane is zero). In that place,the density of matter and the geodesic of spacetime is endless(anantham).This singularity is called the blackhole.Though called a blackhole,it is a phenomenon where the center of light of pure white is concentrated .It takes up all and gives out all from itself .If we change the direction of time in this singularity ,the fall is actually the expansion.This was discovered by Stephan Hawking.The scientists who first thought that the expanding universes in a endless Friedman model begins from a singularity,now understands that such a singularity as the beginning of universe is not acceptable in the light of quantum mechanics.The concept of a singularity as a beginning,and a creator for it,arise only when we think of a large scale universe .The subtlest particles of

light ,sound etc obey rules of a great zodiacal field laws .The particle with zero revolution like a point .And from whichever direction we look at it it will look alike .

If the revolution is one,it will look like an arrow.And from different directions we see different forms.If we revolve this particle in 360 degree ,it takes the original arrow form.If revolution is 2,it is like a arrow with two sharp ends.To get the same form 180 degree revolution is needed.Similarly if spin is 4 ,ninety degree and if spin is 3 one twenty degree is needed to get back original form.For a particle with ½ spin ,360+ 360=720 degree is needed to get back original form.These laws are used in Indian astronomers and field equations of music etc .

All things in universe have these qualities.1/2 spin prticles obey Exclusion principle of Volfgang Pauli.0,1,2 etc are the powers(sakthy)in between such matter.Why does an electron with ½ spin show its nature? Dirac said it is because there is a antielectron which is a twin with opposite nature.The scince has seen the mirror image universe and mirror image people too in the same way .For a shining thing and for a human being a twin of equal but opposite nature and for any action an equal and opposite reaction is not unscientific.Thus the Karmasidhantha of India is perfectly explainable in the present scientific scenario.What does Mundaka say about the expansion into the Prathideva as mirror images of the Deva ?

Sl 7

7 *Gathaa:kalaa:panchadasa prathishtaa*

Devaascha sarve prathidevathaasu

Karmaani vijnaanamayascha aathmaa

Parevyaye sarva ekeebhavanthi

That with 15 kala(parts)is the world that returns to its ownabode or Prathishta.(the original state).Whatever is shining(Deva)goes to the Prathideva(mirror image Deva).The actions,the Athman which is Vignanamaya ,is unified and sarvam(all) become one in the unmanifested absolute .All effects merge in their cause .

The seen world of existence with the fifteen parts is explained by the magical square called Panchadasiyanthra ,a mathematical explanation of Sriyanthra .This was discovered by Lopamudra ,a princess of Vidarbha and consort of Sage Agastya wellknown to South India.This secret of Lopamudra(Lopamudrasuthra) expressed as Losu (short form) was verypopular in China too.The world merge in Brahman and the earth in sun .We can call this

a fall or a expansion.We can call this a death or a new birth.We can call this a big bang or a big crunch .This is the science of thought experiments of ancient science and exactly the same is repeated by modern scientists showing its authenticity and validity .

Sl 8

8.*yathaa nadya:syandamaanaa:samudre-*

-stham gachanthi naamaroope vihaaya

Thathaa vidwaannaamaroopaadvimuktha:

Paraathparam purushamupaithi divyam

How the flowing rivers sacrifice their names and forms and merge in ocean,just like that the wise one sacrifices name,form,etc and thus liberated attain the light beyond all ,called the Purusha .

We cal the rivers as Ganga,kaveri,Saraswathy,Sindhu etc.When they join ocean they have no such names and are just water .We have different names,forms,colours,nationalities,religions and all sorts of separate identities but ultimately we are nothing but different manifestations of One single energy and we have to merge in it sacrificning all our separatist identities.If we understand this truth,that is not death or end ,but an expansion of our consciousness and an evolution for our intellect in the Unified Theory of MahaAdvaitha and Vedantha is taking us to this scientific knowledge to be practiced in every day life .

Sl 9

9 *Sa yo ha vai thathparam brahma veda brahmaiva bhavathi naasyaabrahmamavithkule bhavathi.*

Tharathi sokam tharathi paapmaanam

guhaagranthibhyo vimuktho amritho bhavathi

The one who know the ultimate Brahman becomes Brahman.In the race of the Knowers of Brahman,only knowers of Brahman are born.He crosses sorrows and sins and breaks all the threads of this cave and becomeAmritha(eternal/deathless).

Sl 10

10.*Kriyaavantha:srothriyaa brahmanishtaa:*

Swayam juhootha ekarshim sradhayantha:

Theshaamevaishaam brahmavidyaam vadetha

Sirovratham vidhivadhaisthu cheernam

This Brahmavidya is attained only by people who are Kriyavantha(who perform the lawful rites for wisdom) who are Srothreeya (listeners of veda) who are concentrated and fixed in the rites of Brahman(Brahmanishta) and who selfsacrifice with sradha to that Ekarshi(The one Rishi/The one with a single ray of light) and for those who do the Sirovratha(law of head) according to injunctions.

The wearing of fire in head is a law followed strictly by Atharvavedins.It is only a symbol.Agni or fire is energy .Thought is an energy ,a neural energy .Therefore wisdom is energy.The wisdom that shines as fire in our brain and nervous system is offered to the fire as Ekarshi (Ekarishi/ekarasmi) as a concentrated ray of controlled mind in meditation and such a dhyanayoga and gnanayoga makes one an Advaithin and he/she becomes a Brahmagna knower of Brahmavidya.Like the Vedantin Sankara ,the modern Grand Unification theorists of the modern astronomers also are following the same path of Advaitha .

Sl 11

11.*Thadethathsatyamrishiramgiraa:purovaacha naithadacheernavrathodheethe*

Nama:paramarishibhyo nama: paramarishibhya:

Those who have no fixity in the learning and the law ,cannot learn or understand this Brahmavidya,first formulated by Rishi Angirasa.Only those who follow the rites strictly gets the knowledge .Namaskaram to the greatest Sage.Namaskaram to the greatest sage.

Thus the fact that without enquiring and without following concentrated learning patterns no one can attain knowledge is stated and the first Guru is remembered .

Prasna Upanishad

We have seen that the question of origin of a universe which has no origin and end is superfluous .Yet an intelligent human being has to start from a time with an origin of the universe to understand its timelessness.The Prasna Upanishad starts with such questions and different answers by different people to that question.

How was this universe created? How was life on universe originated? What power or force sustain the universe and life on it ?Is there an end for our universe ? Where does the energy or Athman of a living being go when the body is lost in death? Such questios were asked by

human beings in the past and is still asked and will be asked in future too.The answers may differ according to the person who tries to answer it and the timespace in which he/she relates oneself.But the questions and the methods of answering those questions and even the answers have a universal character or unity when we compare them .This we will see with the Prasna(questions)and answers in this Upanishad.

Brahman is in the form of Hamsa(swan).Hamsa is a bird and has ability to move(Gathiseela)in the sky .It produce eggs for sustenance of its race .But the egg cannot move in sky .It has to be fixed to the earth for its life.Similarly Brahman produce a Brahmanda(cosmos) its egg for sustenance of it .In the middle of the Brahmanda(egg of Brahman)is the yellow golden Jeeva and this is the sun with golden colour and its solar system with earth (jeeva).This jeeva hatch out and produce new birds .Thus wise ParamaHamsa (Brahmagna)are continuously born on this earth.The reason why earth is said to be in te center of the Brahmanda is because in solar system(yellow part of egg)it has a almost central position with its intelligent beings and jeeva.

Sun is a star which revolves round the center of the Milky way (Aakasaganga) once in 250 crore years .Therefore sun has Gathiseela or movement .Since from milky way galaxies are expanding out (from its center)milky way and its solar system and earth also have to be the center of galaxies .Any one who does a thought experiment can cognize this fact and modern science has found out this .(Though classical physics was against the vision of sun having movement).All such answers are repeatedly obtained to astronomers of the past and present and they express it in different languages.We have most ancient expressions from Sanskrit language and modern from English language ,thanks to learning of Sanskrit by the European colonialists.

Prasnopanishad gives us the questions asked by disciples to sage Pippalada and the answers he gave to them.Pippalada is the son born to sage Dadhyach in his wife Suvarcha.Sounaka spoken of in Mundaka Upanishad and Pippalada are two ancient Rishis in the Guru lineage of Atharvaveda.Among the disciples who asked questions to Pippalada we find Gargya ,the son of Garga .The Prasna and Mundaka Upanishads are thus mutually supportive to each other.We will consider the Athrava Guru lineage after Vyasa (after 3100 BC).

.Vyasa----------Sumanthu ---------Kabandhan

Disciples of Devadarsa: Disciples of Pathya:

Medhan Jabali

Brahmabalan Kumudaadi(Kumudan etc)

Soulkayani Sounakan

Pippaladan

Disciples of Pippalada: disciples of Sounaka

Bharadwaja , Sukesa Bhabru , saindhavan

Satyakaman , saibyan Munjikesan

Gargyan , sourayani

Aswalayana Kosala

Vaidarbhi Bhargava

Katyayana kabandhi

Munjikesa has codifies Atharva into five Kalpa called Nakshathrakalpa,Vedakalpa,Samhithakalpa,Angirasakalpa,and Shanthikalpa.Pippalada was the Sarvagnakalpa or knower of everything .

Shanthipaada:

Om badram karnobhi:srunuyaama devaa badram pasyemaakshabhiryajathraa:

Sthirairangaisthushtuvaam sasthanoobhirvasema devahitham yadaaayu:

Om shaanthi shaanthi shaanthi!!!

Swasthi na indrovridhasravaa:swasthi na:pooshaa viswavedaa:

Swasthi nasthaarkshyo arishtanemi :swasthi no brihaspathirdadhaathu

Om shanthi shaanthi shaanthi !!!

Prathamaprasna

Prasna 1

1Om Sukesaa cha Bhaaradwaaja:Saibhyascha Satyakaama:Souryaayani cha Gaargya:Kousalyaschaaswalaayano Bhaargavo Vaidarbhi:Kabandhi Kaatyaayanasthe

Devadarsan

Pathyan

haithe Brahmaparaa Brahmanishtaa:param Brahmaanweshamaanaa esha ha vai thathsarvam vakshyatheethi the ha samithpaanayo Bhagavantham Pippalaadamupasannaa:

2.Thaanha sa rishiruvaacha bhooya eva thapasaa brahmacharyena sradhayaa samvatsaram samvatsyatha yathaakaamam prasnaanprischatha yadi vijnaasyaama:srvam ha vo

vakshyaama ithi

3Atha Kabandhi Kaatyaayana upetya papracha. Bhagavan kutho ha vaa imaa:prajaa:prajaayantha ithi

4Thasmai sa hovaacha prajaakaamo vai prajaapathi:sa thapothapyatha sa thapasthapthwaaa sa mithunamutpaadayathe. Rayim cha praanam chethyaithou me bahudhaa:prajaa:karishyatha ithi

5 Aadityo ha vai praano rayireva chandramaa rayirvaa ethath

Sarvam yanmoortham cha thasmaanmoorthireva rayi:

6Athaaditya udayanyathpraachim disam pravisathi thena praachyaan praanaan rashmishu samnidhyathe. Yadhakshinaam yathpratheechim yadudeechim yadadhou yadoordwam yadantharaa diso yathsarvam prakaasayathi thena sarvaan praanaan rashmishu samnidhyathe.

7Sa esha vaiswaanaro viswaroopa:praanognirudayathe.Thadethadrichaabhyuktham

8 Viswaroopam harinam jaathavedasam paraayanam jyothirekam thapanthapam

Sahasrarasmi:sathadhaa varthamaana:

Praana:prajaanaamudayathyesha surya:

9 Samvatsaro vai prajaapathisthasyaayane dakshinam chotharam cha. Thadhye ha vai thadishtaapoorthe kuthamityupaasathe the chaandramasameva lokamabhijayanthe.Tha eva punaraavarthanthe thasmaadetha rishaya:Prajaaakaamaa dakshinam prathipadyathe.Esha ha vai rayirya:pithruyaana:

10Athotharena thapasaa brahmacharyena sradhayaa vidyayaathmaanamanuishyaadityamabhijayanthe.Ethadwai praanaanaamaayathanamethadamrithamabhayamethatparaayanamethasmaanna punaraavarthantha ithyesha nirodhasthadesha sloka:

11 Panchapaadam pitharam dwaadasakrithim diva aahu:pare ardhe pureeshinaam.Atheme anya u pare vichakshanam sapthachakre shadara aahurarpithamithi .

12 Maaso vai prajaapahisthasya krishnapaksha eva rayi: sukla:praanasthasmaadetha rishaya:suklam ishtam kurvantheethara itharasmin.

13 Ahoraathro vai prajaapathisthasyaahareva praano raathrireva rayi:praanam vaa ethe praskandanthi ye diva ratyaa samyujyanthe brahmacharyameva thadyadraathrou ratyaa samyujjyanthe

14 Annam vai prajaapathisthatho ha vai thadrethasthasmaadimaa :prajaa:prajaayahta ithi
15 Thadye ha vai thathprajaapathivratham charanthi the mithunamuthpaadayanthe.Theshaamevaisha brahmaloko yeshaam thapo brahmacharyam yeshu satyam prathishtitham.
16 Theshaamasou virajo brahmaloko na yeshu jihmamanrutham na maayaa chethi.

1.Om . Sukesa,son of Bharadwaja,Sathyakama son of Shibi(Shaibhya),Grandson of sun and son of Garga Gargyan,Kousalyan Aswalayanan,and Vaidarbhyan Bhargavan,with Katyayanan Kabhandhi approached great Sage Bhagavan Pippalada,after observing the rites of Brahmacharya and with Samith in hand with the faith that “This great soul will instruct us”.

2.To them the sage said: Serve this samvatsara(year) with concentration and Brahmacharya .Then start asking questions in order(Systematically) .I will give answers to all your questions.

Samvatsara is the unit of time.Samvatsyatha means samyag Gurususrooshaapara:santhovathsyatha: It has two meanings.1. To obey rules of the Gurukula for one year .2.To observe the unit of time or one year with concentration and then after collecting observational data of one unit of time ask questions pertaining to timespace .

I had already mentioned that Samvtsara and Samvatsaram is a unified whole .The object of study and the person who study it becomes merged in Advaitha.

3.After the period Kabandha,the Katyayani asked first .”From where does all these Praja(children)originate?

The question Kabandha asked is pertaining to Aparavidya only .We find the plant species,animal species and human beings sustaining the race by progeny and how does this continuous procreation and racial sustenance of tehse different life forms happen?It is a biological question.The life become hundred and thousandfold from a single being in the universe.Bible speaks of Adam and Eve and Purana of India speaks of Manu and Satharoopa sustaining their race .How is this universe and its life forms ,gross as well as subtle (like a Paramanu) sustain its race by multiplication ?

4.The sage said: Prajapathy desired children and did Thapas.By that Thapas he created the Mithuna(couple) .One is Rayi.The other is Praana.He thought.”These will create for me several types of children”

The first couple is the Rayi and the Praana .Prajapathy (the first creator of a created universe)did austerities and attained thermostasis and by his knowledge he thought about the subjects revealed to him by Sruthi(Veda/By careful listening of sounds).From that introspective heat of thapas he created a couple which is really Adwaya.(not two but one).One was split into two as twin couple.Somam or food (annam)is Rayi and Agni or energy is Praana.Both are inseparable .Without Annam we cant sustain life(praana).With food and energy ,creator decided to create innumerable life forms as his children .He created in orderly fashion an abode for his children with sun,moon,solar system with earth etc in the egg (Brahmanda) as subtle unmanifested form first and tehn manifested tehm.The entire universe was created thus from the introspective thought and will of Prajapathy when he desired to create children .

Sun ,stars etc are fire/agni.Life energy also is fire.The twin of fire is the celestial things which are revealed by the energy .Like earth and moon revealed by reflected light of sun,the bioenergy of human beings is revealed by their deeds and words .All the objects with reflectd energy of sun is thus designated as the Twin or mithuna of the agni or prana energy and called Rayi /food /somam .Thus prana is the golden sun and Rayi is the silvery moon by symbolism .Both are one .Night and day are one .Not different.

5.Aditya is praana.Moon is Rayi.Whatever ,with or without murthy(form/idol) is only annam (food) or Somam.That with Murthy is Rayi .The stars and planets and universes with and without forms and names are Praana ,Rayi Annam .Among them the universe which is gross and Murth is Annam or enjoyable .The gross food is taken by all beings with life to sustain life and races.But to enjoy the formless unmanifested worlds by mental introspection ,and subtle values by imaginations only a creative intelligent being can achieve.The gross forms are enjoyed by the subtle formless and therefore the gross objects are Rayi .The fire or agni that is subtle energy is able to burn the gross objects or food that is gross.

The problem of one-many in Mathematics (Ekm-Anekam)arises in the consciousness of a person who notices this manifold universe with different varities of life forms ,and its ways of procreation etc .This happen only after generations of observation of such phenomena of procreation and is the first biological scientific thought and mathematical problem for human mind.What was this universe before such a manifold thing was created ? Many people imagine a God or a creator who created such a universe and its laws.Before the day and night

were created by the rotation of earth on its axis,before a human being with intellect was created to observe it and to record that observation,the state is to be imagined as a Oneness (Ekam Eva Adwitheeyam = One without a second state) and that is the Kaaranajala(causal waters) as Ambhas (name for causal water).From that the multitudes of universes originated as a sphota (bang) naturally as if a flower blooms from a bud or sunrays spread from the rising sun in all directions alike.This phenomenon of expanding and contraction universe and the consciousness of living things (Vikasasamkocha and PrakasaVimarsha as twins)is expressed as Thanuthe and Uthkrinathi in the texts of these ancient people.At present all these Sanskrit words are lost but the same ideas appear in English words among modern scientists .The savya and apasavya(clockwise and anticlockwise)evolution of the universe is thus being proved .

6.What happened after creation of the Universe ? After that the sun rose (sun was created).The sun which entered the eastern direction ,took and carried all the praana in that direction in his rays.By revealing the south,the north,the west,the below and the above directions,the sun took and carried all the life forms in all the directions.

When the solar system was formed in the black hole of the first causal waters,the earth and its life also was created from that energy source .The soalr system was revealed in the light and heat of sun and the life forms evolved out of the solar energy on earth by the food cycle.Then naturally the livingthings looked and saw the sun as their life-giver.The observational power of the living things is a gift from sun and his rays only.When the observational activity started ,the men observed the sun rising and setting and in relation to their position they divided the undivided zodiac into different directions based on their position on earth .They observed by this technique 12 directions.They were the first six directions – east,south,west,north,up and down.Then the interval directions between these .8+4 =12 directions of sun were designated as the Dwadasamandal or the 12 fields of the zodiac for easy understanding and educational purposes.And they observed tehse fields as the 12 divisions of the zodiac and developed a knowledge of unit of time,as well as the timelessness .

7.This is the Viswaroopa (form of universe)called Viswanara(The universe as a man).That Prana Agni rises.About this the Rk praises.

The Sarvathman(Athman of all beings) Viswathman(Athman of all universes) and

Viswaroopa(form of universe) rise as Prana and Agni and its symbol is the SuryaNarayana which reveals all fields and all directions and makes everything its own Athman .

8.That Viswaroopa,with its multitudes of rays,as the Veda originated ,that which spreads in all the Praanaasaya ,and is visualized by all eyes of all living beings is seen as a single Jyothis(Jyothirekam) .That single symbol of sun ,with crores of rays,takes innumerable life forms and is the praana of all his (God's) children .The word Harinam for the rays is significant .Hari is Vishnu .Hari is also the horses and lions (synonyms).The spreading rays of sun with colour,light,sound and quick moving power,the scorching heat with its lifetaking power alone with lifegiving potential is all given in that single word.Similarly the word Jatahvedasam is given here as the synonym of sun and Agni,the vedic fireGod.

9.Samvatsara is Prajapathy.His Ayana(Journey)are southern and Northern.Those who do Ishtapurtha karma reach only the lunar mansions.They have to come back to earth .This is a recycling journey .Therefore those sages who desire children take the Dakshinayana (southern course).Rayi is Pithruyana or journey and back to ancestral worlds .

Time is Samvatsara and and its unit ,the year.That Time is the Prajapathy here.Vatsa is the calf.That with its calf or Vatsa is Samvatsara .The couple sun and moon,the Thithi,day and night,the fortnights(paksha) are all included when we say Samvatsara .Therefore ,Samvatsara is the united couple Prana and Rayi .(Ardhanareeswara).The two courses of northern and southern Ayana,as the effect of Upasana and of Karma,leads to enlightened world of Prana and to dark and repeating cycle of food occur in samvatsara.Both are inseparable .Ancestral world is the krithaloka or the world due to Karma.The enlightened world is Akrithaka and is not due to karma.The Karmayogins who do Ishtapurtha ,chandrayana,Chandramasa are attaining only the cyclical lunar cycles of food and life (Pithruloka).Those sages who desire the vision of enlightenment ,but are householders and procreate children ,and produce food (agriculture)also reach through the southern course the Chandraloka which is Annamaya .Thus the moon which leads one to Pithruloka or ancestral world is called here as Food or Annam .

10. Through Nortehrn course,by Thapas and Brahmacharya ,by concentration and Vidya ,enquiring the Athman ,people reach the world of the sun .That is the basic Praana for all beings .That is the Abhaya and Amritha .And that is the path for people like us .Once we reach there there is no recycling into this earth.

This shows Pippalada was following the path of Utharayana .Moon is within the attractive power of our earth.The attraction of earth does not reach upto the sun's field .Instead the attraction of sun is acting upon the earth and its beings.Therefore sun is the world of no return to earth and moon is the world of return to earth ,scientifically.Sun is the breath and life of all beings on earth who depend upon the cycles of seasonal rains and food production for sustenance.The prana is center of our sense organs,and similarly sun is the center for earth and its beings for their life and hence sun is called here the prana of all.The sage controls senses in mind and mind in intellect and intellect in Athman to attain Athman .Similarly,knowing the origin of beings on earth,the earth and its movements,solar system and its laws and movements one has to enter the field of the sun and tehn go beyond solar system. This is the only way to attain the SuryaNarayana which is the Kaalathman (Athman of Time) and then go beyond to timelessness.First cognize that I am this sun –I am the energy of this sun.Then think of from where the Sun derive its energy .That is the method of the Upanishad here.

Sun is Amritha,deathless,fearless ,the base of all life and also the destroyer of all .It has no reduction and increase 9Kshayavridhi) like the moon.It has no emotions(Vikara) and is Avikari.Sourayana(the journey to sun)is the best ayana (Para Ayana) and is called Paraa gathi.The wise,the scholars and even the Karmayogins have this as their ultimate aim.The common man who procreate and do mundane chores and is not having introspective thought experiments does not understand true Time or Kaala .They just follow a mundane Calendar for day to day Vyavahara(activities).They do not know the subtle intricacies of Kalathman or of the Sun and his energy origins.The samvatsara is only a unit of time .But through it one has to know sun.The misunderstanding that just by knowing a scince on ecan reach the ultimate wisdom is not acceptable to the sages.The samvatsra is the relative time felt to human beings due to movement of earth around te hsun on its own axis. But true time is not that Sayana but is Nirayana(Inertia)and that absolute Time and Timelessness is the goal of Pippalada and his disciples.

11. some people say that sun has five feet ,twelve forms and is watery residing on the upper half of the eggshaped sky .Others say that sun has seven wheels and six spokes and that the entire universe resides within him.

Here the Rishi gives us two different opinions before his times.The names of the Guru

/teachers is not mentioned but just the difference of opinion stated .According to Sankara the five feeet are the five seasons.The Hemantha and Sisira being very short ,if we unite them there are only five seasons in India.By those five feet or seasons the sun moves,for an observer on earth.The sun being the origin of everything on solar system and its beings is the prajaapathy or father of all created things .

The five feet are the five organs or Panchanga of Surya.By those five organs one can determine the exact position and movement of sun and solar system from earth.According to Thanthra ,when the deity is described that Manthra science is called Kalpa. Kalpa is according to Astrophysics of India ,the time of which year and yuga are all organs only .The Kalpa also has got Panchanga or five organs.

The Patala: the original Moolamanthra.Its lineage of advice ,its greatness,its Rishi,Chandas,The Nyasa of the shadanga ,the Maalamanthra for it.

The Padhathy : The remembrance at dawn,the purification bath,the achamana or drinking of water,the offering of water to sun called Suryarghya,the worship of the deities who protect the doors ,the drawing of the Chakra or wheel of time,the Nyasa of the seat on which the deity is fixed called Peetanyasa,the purification rites of all elements,the fixation or Prathishta of one's Praana energy in it,the Nyasa of former Rishi as Guru,the worship of the deity of the seat ,the worship of the deities which cover the main one,then worship of the Murthy proper ,tharpana and Balihoma .

The Prayoga like attraction etc

The Kavacha in which we touch our own body parts and identify each as the body part of the God whom we meditate upon,identifying the cosmis power or energy as the bioenergy dwelling within us and in each jeeva

The Sahasranaama or thousand names .

By these five organs ,one has to understand the the Keelaka or fireflame of the Sun as the form of Manthra(language ,music etc) and know it within every cell and organ of ourselves and in every life form.The order of Nyasa is :

Rishim nyaaseth Moordhnidese

Chandasthu mukhapankaje

Devathaam hridaye chaiva

Bheejanthu Guhyadesake

Sakthinthu paadayoschaiva

Sarvanghe keelakam nyaseth.

Once our entire being is heated and lighted up by the energy of the sun's rays ,our samsara and its mundane karma are lost as if hairs in a scorching heat ,and the Sirovratha of the sanyasin is completed.(Mundaka).We cognize the power or energy of the sun that expand,contract ,and naturally create,sustain and destroy everything in the three times and its timelessness.

Naisargiki sphuranaa vimarsaroopaa avarthathe sakthy .

The five feet of sun is thus what is spoken of in astronomy as well as in Thanthra and Manthrasasthra.Without undergoing this educative process one cannot reach the timelessness .

The 12 forms of sun is the twelve positions of sun in zodiac .Actually there is only one sun but he assumes 12 different characters according to the position in the zodiac in relation to the observer on earth.When the sun is on the third position ,from earth,above earth he is said to be Jalamaya or watery.(When we consider Lanka as the 0 point it is from Mesha 0 degree and the third position is Mithuna Rasi when the South west Monsoon rains happen in Thiruvathira and Punrtham Njattuvela in kerala and generally in Indian subcontinent .That time sun is said to be watery or Jalamaya and this is an astronomical fact for the special monsoon climate of Keralites and Indians in general.

Some knowers of time(Kaalavid) or Jyothishi think that the wheel of chariot of that sarvagna and expert Thrikalagnani(Knower of the three times-past,present,future) represented as sun,the entire universe is functioning .That is the dharmachakra for them.That wheel is always moving and has the six spokes as seasons.The seven wheels run as te hseven horses without taking rest .Thus with five feet,five organs,twelve forms,and positions,with seven horses,and six seasons,the unit of time as samvatsara shows all the powers and prowess of the Kalathman ,pRajapathy.It is this Prajapathy who controls entire food cycle who gives birth to and creates tehse multitudes of living beings.

It is this Prajapathy who takes the forms of the twin couple Rayi and Prana for creation.That on which the universe depends for existence ,that Smvatsara is the Prajapathy's unit or symbol .With the 12 months or positions he starts a new process so that each human being can observe it and study it too for generations to come.He is thus the best model teacher for

all time and space .

12.Maasa or month is prajapathy.Krishnapaksha(dark half)is Rayi.Suklapaksha(white fortnight)is Praana.The sages do Homa in Suklapaksha.Th epeopel who desire children do homa in Krishnapaksha and follow Pithruyana.Krishnapaksha is moon as food.Suklapaksha is the sun as praana.Everything is praana only .Therefore for the wise sages there is no difference between the Utharayana and Dakshinayana or between suklapaksha and Krishnapaksha. They do homa always in Prana and do Thapas always in Prana only.Those who doesn't visualize the praana energy do Homa only in food /annam and do thapas only to get food.It is only a question of one's understanding .

13. Prajapathy is Ahorathra (day and night).Ahas (day)is praana and Rathra (night)is Rayi.The one who does intercourse in day is throwing away his praana unnecessarily and without purpose.To do intercourse only at night is a type of Brahmacharya itself.The people who do intercourse in daytime reduce their energy and lifespan.For a householder doing intercourse at night is a deeksha for creating children to continue races and since it is duty it is Brahmacharya for Grihastha.

14. Annam (food)is Prajapathy.From food is created Rethas(semen and seed).From Rethas is the children created.The semen is the cause of child.Whne it falls in a woman a offspring with signs of plant,animal or human being is born as the case may be.That is the answer to the question of Kabandha .Starting from the first twin couple Rayi and prana,through sun and moon,upto day and night different couples are mentioned and unified and finally through these praana and annam how child is born through act of intercourse or union between semen and egg is mentioned.Food creates the sed in both sexes and when they join the new generation created with characteristics of the parent race .

My son while he was a seven year old asked me : How was I born ?

When Valiyachan (my mother's sister's husband) was dead,he asked : Where did Valiyachan go ?

The same questions were asked by human beings for millions of years .The research for origin of man and of universe is as old as human race itself and it still continues with every child.It will never end .To spread that human beings came to know about the origin of life and evolution of life after Darwin or modern astronomers is to underestimate the brain structure and function of our ancestors.The deterministic attitude of western science has to

introspect and transform its views in this context .Th enquiry into the origin of universe leads us in two directions.One is into the most subtle.The other is into the gross .From the Brahmanda (grossest)to the subtle Paramanu (subatomic particle of Kanaada) there is a midposition and that is the seed (semen and egg) called Rethas in Sanskrit.

From where does these subatomic particles originate ?From where does these Rethas originate? From where does this gross universes originate? All these are part of one question only .The lipids and carbohydrates and proteins came from our food (annam) and that annam (food)is nothing but energy from sun .The food is ultimately a combination of calcium,carbon,hydrogen,oxygen,nitrogen,sulphur ,phosphorous etc which are the elements making up matter or dravya.The dravya as Rayi and the Praana as bioenergy associate to form Jeeva or life on earth .This jeeva or life in the solar system,in the everrevolving earth is observing ts own origin as well as the origin of its seat (Peetam –earth) and the seat of that seat etc Where is that seat of seat Sun positioned ?

Vishnupurana says: Our sun is on one corner of the universe as a dust particle on a giant wheel of a potter .That is the exact description of what modern science give us.

There are numerous celestial spheres which revolve and move at a rate of thousands of Kilometers per second .To assess their speed and distance and functions etc is a hard task for human beings.According to modern scientists there are minimum of two lakhs spheres in universe and there are approximately fifty thousand stars including our sun.The ancient astronomers like Vasishta called the Cosmos as a forest of Brahman(Brahmakaanana) where thousands of Brahmanda(universes) revolve without touching each other as if seeds of Abrus Precatorius(Gunja seeds which are used as units of measurement in ancient India) .

The elements are in ionic states in stars.By their pressure the heat and light are produced.By movement of electrons the ray of light is seen .The body is a association of such elements.Food alos is such an association of elements.The atoms and subatomic particles of elements (of all objects) can undergo fission to give energy as light and heat .Star (sun including)is the abode of such energy or praana .Whne heat and light increase the hard elements with weight disappear and weightless gases remain .The weightless things naturally rise up .Unless attracted again by the gravitational force of earth they rise up and are lost to the starry world.This merging in the sun’s world is the Rishi’s goal.By thapas and wisdom (heat and light)the Athman is weightless,devoid of burdens,calm and rise up above this earth

and its attractive forces .When the heat and light decrease,the objects becomes heavy and fall down to earth to continue the earth's circle of food chain.This is the recycling of energy cycle for the sake of sustenance of life on earth.

When the elements are divided fully and reach ionic state ,is that state of star the end of a universe ? Or I sthat the beginning of a new universe ? If beginning and end is the same state ,that should be called endless beginningless state .The Rishi calls it Anadimadhyantha (That without beginning,middle or end.That with no past,present or future).Only when we divide the time and space into parts the beginning and end of a universe or of a life form is to be thought of.Is the Hamsa the first or its Anda(egg)the first ? Is Brahman the first or the Brahmanda the first created ? That question also is the endless beginningless question from time immemorial ,from the day of origin of the questioning intellectual homosapiens history.

15. All those functioning with Prajapathivratha create the dualities as twins(mithuna).Only the one who has thapas,Brahmacharya and Satya attain Brahmaloka.

For the householder ,intercourse at night and creation of new races of children is a vratha and it is part of the Prajapathivratha.It is said to be part of Brahmacharya.If this is done with thapas and satya and Brahmacharya one attains Brahmaloka according to Sankara.If done without these and in total ignorance one cannot attain Brahmaloka .But still one has to remember that even if done with thapas,satya and Brahmacharya the householder is creating the twins/dualities and therefore his attainment has vridhi and kshaya (increase and reduction)and it is a Brahmaloka of moon (by comparison).They have to come back after enjoying a certain period there .The totally dustfree (Viraja) pure world of Sun without recycling is only for the Utharayana Rishis who follow strict Brahmacharya and not for ordinary householders who follow the Prajapatyavratha .

16. In whose toungue there is no untruth or duality of Maya,for them alone is the Brahmaloka called Viraja.The householders are compelled due to numerous household duties to say untruths or to hide truth.They tell false things for mere play or for entertainment etc.Thus the householder is following Mithya achara at least partially in his life and thus there is an inner real form and an outer false image for him/her.What he shows out may not be what he really is inside.So ,it is this Mithya achara that restricts householder from entering Brahmaloka.If he sacrifices this dual personality ,casts off the image he /she too can enter Brahmaloka but this is very rare.The person who does Karma with gnaana reach Viraja.The others and the

householders who do karma with dualities reach the lunar and ancestral worlds only and come back after the effects of their good deeds are enjoyed.Viraja is Satyaloka .It is world of Sathwaguna ,dustfree.Those with Rajoguna who have likes and dislikes,who have creation of dualities are unable to reach it .This lesson is given by Bhagavan Krishna in Gita also .

Second Prasna

Dwitheeya:prasna:

1 Atha hainam Bhargavo Vaidarbhi:papracha.Bhagavankatyeva devaa:prajaa vidhaarayanthe kithara ethathprakaasayanthe ka:punareshaam varishta ithi

2.Thasmai sa hovaachaakaaso ha vaa esha devo vaayuragniraapa:prithivee vaangmanaschakshu:srothram cha. The prakaasyaabhivadanthi vayamethadbaanaavashtabhya vidhaarayaama:

3 Thaanvarishta:praana uvaacha.Maa mohamaapadhyathaahamevaithathpanchadhaathmaanam prabibhajyaithadbaanamavashtabhya vidhaarayaameethi theschadhwaanaa babhoovu:

4.Sobhimaanaadoordhwamuthkramatha iva thasminnuthkraamatyathethare sarva evothkraamanthe thasmincha prathishtamaane sarva eva prathishtanthe.Thadhyathaa makshikaa madhukararaajaanamuthkraamantham sarvaa evothkraamanthe thasmincha prathishtamaane sarvaa eva prathishtantha evam vaangmanschakshu:srothram cha the preethaa :praanam sthunuanthi

5.Eshognisthapatyesha surya esha parjanyo maghavaanesha vaayu:
Esha prithivee rayirdeva:sadasachaamritham cha yath

6 Araa iva rathanaabhou praane sarvam prathishtitham
Richo yajoomshi saamaani yajna:kshathram brahma cha.

7 Prajaapathischarathi garbhe thwameva prathijaayase.Thubhyam praana prajaasthwimaa balim haranthi ya praanai:prathithishtasi

8 Devaanaamasi bahwithama:pithrunaam prathamaa swadhaa.
Rishinaam charitham satyamatharvaangirasaamasi

9 Indrastwam praana thejasaa rudrosi parirakshithaa
Thwamantharikshe charasi suryasthwam jyothishaam pathi:

10 Yathaa thwamabhivarshasyathemaa: praaana the prajaa:
Aanandaroopaasthishtanthi kaamaayaannam bhavishyatheethi

11 Vraatyasthwam praanaikarshirathaa viswasya sathpathi:

Vayamaadhyasya daathaara:pithaa thwam maathariswa na:

12 .Yaa the thanoorvaaachiprathishtithaa yaa srothre yaa cha chakshushi

Yaa cha manasi santhathaa shivaam thaam kuru mothkrami:

13 Praanaasyedam vaso sarvam thridive yathprathishtitham

Maatheva puthraan rakshaswa sreescha prajnaam cha vidhehi na ithi

1.Then asked the Bhargava of Vidarbha .”Bhagavan,How many divine beings do vidharana of tehse children? Who among them reveals them ? Among them who is the greatest ?

2. Akasam,Vayu,agni,Apas,Prithwi ,Vak,Manas,chakshu,srothram,are the divine beings who do dharana (carrying)of these children.By revealing their greatness ,each of them make us understand that they are carrying our body .

The five elements,the five organs of sensations and the organs of intellect carry and dodharana of our body .By the sign of the effect and by the sign of the functions these great divinities (Devatha) reveal their greatness to us.They protect and uphold this complex structure of body with organs ,as if the pillars do the structure of a Vaasthu .Each organ think and believe that I am protecting this structure.But the palace is not standing on a single pillar but by the combined effect of all the pillars.

3.To them the Praana said : “Get out of this foolish imagination.I am doing the function of Avadharana by dividing myself into five “.Praana is greatest but the senses were not believing its words.To those senses which had the unwise Ego of “I “ ,the praana which has divided into the five praanaas(prana,apana,udana,samana and vyana) asked to avoid their ego .But since they didn’t believe prana ,prana had to reveal his greatness to them .

4.He ,with his pride ,started to rise up,leaving the body with the senses.When he started to ascend ,leaving body,the others also had to ascend with him .Whn he is fixed in body they too are in body .Just like the queen of a beehive ,when he arose,all the bees as sense organs followed him and when he came back to nest all of them came back and reseted in nest .Thus the senses like eyes,ears,vaak,mind etc followed praana and knowing its greatness praised it. Without praana no sense organ can do dharana or protection of the body and knowing this fact they started to eulogise praana with love .

5. Praana does thapa just like fire.He himself is sun .He himself is the Parjanya who gives rains.He himself is the Maghavaan Indra and the winds.He himself is the Divine being called

Annadeva (God of food) earth.The sath and asath and amritha is he himself .(The truth and untruth and eternal is praana as sun).Whatever is seen (Murtha)with form,and whatever is unseen(anurtha) is only the burning energy equal to fire (agni).There is nothing except that energy of sun .What we call Annam(food) or Rayi,or earth ,moon,life etc are all the praana of the sun only .This statement of the vedic Rishi Pippalada has to be considered in the light of Einstein's discovery .The Rishi did not call it his discovery but knew that it is known to his ancestors before him.

6.as if spokes in the axle of a wheel everything is fixed in that praana.The Rk,Yajus,Saman,yajna,Kshathra and Brahman are all fixed in Praana.The manthra,Veda,sacrifices ,the functions of defence of the warrior class,the function of learning and teaching of Brahmana class,the agriculture and commerce and economy of the vaisya class are all fixed in sun and the energy of sun .Nothing exist without that energy on earth .The winds,rain,the food the ecocycle ,seasons everything depend upon sun .Therefore understand sun as the center of the wheel of the Dharmachakra and every other thing as spokes of that wheel .

This shows how the ancient rishi understood the heliocentric existence of life as well as the geocentric nature of life simultaneously as two aspects of the same process. Everything starts from the praana in the form of energy and live in it and merge in at at the end.

7.You are the one which journeys as Prajapathy in the womb,and the one who is born out of it .Praana,You are in the children and the children therefore give Bali (offerings)to you .

8.You are the fire for the deva(divine things).You are the first swadha for the Pithru(ancestors).You are in the history of the sages ,the satya(truth)of the Angirasa ,who are the Atharva.

The havis of deva,the pinda given to ancesters during the ancestral rites as swada food in Nandimukhi is praana.If the sages are visionaries ,or the senses the best and greatest among them is Praana and that is the truth of the Atharvangirasa .

That with organs(anga)is angi (with organs) .That rasa (essence)of angi (body with organs)is the Angirasa.The essence of the body with all its organs is the Angirasa.The essence of the entire body as Athman is equated to praana ,the energy that we can experience .According to the vedic saying " Praanovaatharvaa" praana itself is Atharva .It is the truth that is Avithataha(unbroken /indivisible).And hence called Atharva.Here praana is praised in a

eulogy as that with signs of help like dharana of the body and its senses.
Atharvangirasa is the oldest Veda of the ancient human ancestors .
9.Praana,you are the Indra (Lord of Indriya or sense organs).With your virility and light you protect like Rudra.You yourself is journeying in the sky as the Lord of the shining stars ,the Surya(sun).
Praana by his light and heat and prowess does creation,sustenance as well as destruction (Srishti ,sthithi and samhara) .He is seen sometimes as mild(Soumya)and sometimes as Ugra(destructive and burning scorching) .Sometimes he creates,protects and at other times he destroyes all.Thus sun,winds and waters and seasonal cyclical activity of the geographic region (India)where the Rishi lives is observed and eulogized .
10. praana,you rain as waters and then people become happy .They are happy because they know that they will get food according to their desire when you rain .
The sun as Parjanya during monsoons give abundant rains to tropical India and people rejoice because of their millions of years of experience tell them that abundant rains means abundant food for tehm to be selfsufficient for the year through.The clockwork monsoon and its regularity and its continued observation has given rise to these Manthra .The orderly yearly rains,the food production for the generations of children ,and through that perpetuation of the races of living things including human beings is eulogized.It is not a blind praise but a scientific knowledge of one's environment .
11.Praana,You are Vratya.,You are Ekarshi.You are the eater.You are the good Lord of the universe.Mathariswa,You are our father.We give you this havis.
Vratya means the early human being who is not civilized or purified.To purify one another ris needed.Prana has no one before him.Therefore ,he has no one to purify him.Therefore Prana is the Vratya the first uncivilized human ancestor and the first divine ancestor too.To be more correct whatever is the first and natural is pure even without a purification rite and prana is vratya or naturally pure and does not need a second purification .Th eEkarshi of the Atharvangirasa is the pure fire which can naturally purify everything that comes in contact with it and does not need purification.That is the eater of everything like the dark or black hole of the modern scientists who devours everything and produces everything and sustains everything in its womb of natural purity .
12.Make your body always pure and auspicious (Shivam),which is fixed in words,eyes,ears

and mind. Praana,do not rise (Uthkramana is the last function during death when praana goes up leaving body).

Praana is eulogized for controlling the senses and body and to make them purified in imaginations of mind ,in words and deeds .When they are calm and silenced the entire system is Shivam or auspicious. When the praana rise up at end and when the praana looses its calm nature ,the flow and the upward and downward and sideward movement of prana or breath/winds is felt and that makes the strong currents in thoughts,words,deeds as well as in cosmic atmosphere.That movement is natural for praana.That has to be controlled for shanthi .And this control is the second purification rite that every human does for his /her own health (physical,mental,intellectual and spiritual for the peaceful life of society) .

Here the praana is asked to be calm and auspicious .The Surya Narayana as Thrivikrama is the Vaamana or the short statured one .He is having the synonym Urukrama.The one who has the habit of moving his feet up.Praana has the Uthkramana similar to that sun .When prana leaves body body becomes Ashiva (Shava X Shiva) or dead .The eulogy is to give health by control of breath and Yoga and for longevity of lifespan through healthy lifestyle .This is the second purification of a civilized (sanskritha) human being unknown to the early human race which also is the Vratya Prana naturally healthy and pure.As society evolve the vratya naturally evolve habits and lifestyles different from the ancestors.

13.Everything that is fixed in the three worlds is under control of prana.Like a mother protects child,protect us .Give us both Sri and pragna (Wealth and intellect).

Whatever is in the three worlds (Earth,heaven and the interspace between them) and can be enjoyed is under control of praana.A mother protects children ,gives them all her wealth ,prosperity and intellect (education)so that they succeed in life .Just like that the praana protects the three worlds with wealth,intellect,food,and life .Thus the eulogy of Vak etc itself becomes the revelation of the greatness of Prana because Vak is due to praana.

Third prasna:

Thritheeya :prasna:

1 Atha hainam Kousalyaschaswalaayana:papracha:Bhagavankutha esha praano jaayathe kathamaayaathyasminsareera aathmaanam vaa pravibhajya katham praathishtithe kenothkramathe katham baahyamabhidhathe kathamadhyaathmamithi.

2 Thasmai sa hovaachaathiprasnaanprichathi brahmishtoseethi thasmaatheham braveemi

3 Aathmana esha praano jaayathe yathaishaa purushe chaayaithasminnethadaathatham manokrithenaayaatyasminsareere

4 Yathaa samraadevaadhikrithaanviniyungthe.Ethaangraamaanethaangraamaanadhithishtaswethyeva mevaisha praana itharaanpraanaanprithakprithageva samnidhathe.

5 Paayoopasthepaanam chakshu:srothre mukhanaasikaabhyaam praana:swayam prathishtathe madhye thu samaana: Esha hyethaddhruthamannam samam nayathi thasmaadethaa ;sapthaarchisho bhavanthi.

6 Hridi hyesha aathmaa. Athraithadekasatham naadeenaam thaasaam satham sathamekaikasyaam dwaasapthathidwaasapthathi:prathisaakhaanaadeesaasraani bhavanthyaasu vyaanascharathi .

7.Athaikayordhwa udaana:punyena punyam lokam nayathi paapena paapamubhaabhyaameva manushyalokam

8.Aadityo ha vai baahya:praana udayathyesha hyenam chaakshusham praanamanugruhnaana:Prithivyaam yaa devathaa saishaa purushasyaapaanamavashtabhyaantharaa yadaakaasaa:sa samaano vaayurvyaana:

9 Thejo ha vaa udaanasthasmaadupasaanthathejaa:punarbhavamindriyairmanasi sampadyamaanai:

10 Yachithasthenaisha praanamaayaathi praanasthejasaa yuktha:Mahaathmanaa yathaasamkalpitham lokam nayathi

11 Ya evam vidwaanpraanam veda na haasya prajaa heeyathemritho bhavathi thadesha sloka:

12 Uthpathimaayanthim sthaanam vibhuthwam chaiva panchadhaa
Adhyaathmam chaiva praanasya vijnaayaamrithamasnuthe

1. Then Aswalayana Kousalya asked: Bhagavan ,When was Praana born ? How could it enter this body ? How did it divide itself ? How did it fix ? How does it do Uthkramana? How does it do dharana of everythingthat is external also ?

In the first two questions we understood the external universe,the praana that do dharana of it .But when was it born ?When was the energy of the universe born ? The enquiry into the root of origin of spacetime continuum and of life on earth is the thought process of every scientist ,whether ancient or modern .The answers to such questions is not easy .And even if said,it is

not easy to grasp either unless one has a basic research mentality into such matters.

2. The rishi said: Your question is an Athiprasna (a question beyond question) .Yet ,you are a Brahmanishta and therefore I will give you an answer.

Why did Aacharya say that I will give answer because you are a Brahmanishta ?

Because only a person who is fixed in the path of enquiry of Brahman ,the absolute truth will ask that question and understand the answer given.To others the question does not arise in mind and even if an answer is heard that will not be cognized or remembered .

3.praana was born in Athman itself.Like the shadow for a man,Praana is for the Athman.By the karma of the mind it enters the body.

Athman is the paramapurusha and from it is born Praana as its shadow which is inseparable from it .Th ePurusha is Kaarana or cause and the shadow is the effect of the Satya (purusha).Prana is the shadow of Athman,the truth.The karma or function of mind is samkalpa (imagination)Icha(will)etc .By those functions like a shadow the praana enters a body (living being).The one who is desirous and attached with all his karma(actions) by punya(good deeds) attain the desired good worlds .(Saktha:sahakarmanaa .Br Up 4.4.6 .Punyena punyam .Pras U .3-7)Just like that the praana attains the body or enters the body as a shadow of truth(Athman).The chaya (shadow) and the Marthanda (literally the one which has an end .The synonym for sun) join as a Mithuna (twin couple) to give birth to the Dharmadeva called Yamadharma (Lord of death ,Yama and samyama as well as Dharma)and Sani (Saturn) who is shadow and son of sun and who gives sorrows by death and disease but is the instructer or teacher of wisdom.The birth of solar system and the dharma or laws of it based on the central sun upto the farthest planet Saturn is thus unified as truth and shadow inseparable from each other.It os from these the Kalindi(Yamuna)of celestial Southern hemisphere called Viraja also is born and south is the abode of Dharmadeva and Samyamani is the name for it .Death and sorrows teach samyama to human beings .

4.The emperor says : You can take this village and live in it ".Thus he gives authority to village chiefs .Like that the praana gives authority to rule each organ to the different lords of them .Similarly the different planets in solar system is given authority to rule different orbits in the solar system by the same praana.Thus both body of living things and the solar system is given Lords to protect the nine points or doors to it.This Emperor who

gives right for these chieftains is Praana,the sun .
5. The Apaana was fixed in Paayu and upastha .The praana was fixed in face and nose.Vision was fixed in eyes.Smanan was fixed in middle.Samaana is so called because it can equally spread the eaten food into all organs of the body and from that was born the seven Archis or the seven flames of fire .
The Samaana digest the food eaten and equal quantities of energy is sent to all parts of body .From the energy that reaches the heart ,the seven flames of fire are formed.They go up through the seven doors of eyes,ears,nostrils,and mouth (seven of the cranial nerves) and related neuroenergy .Susruthasamhitha gives a detailed account of this division according to concept of Ayurveda .
6.Athman is in heart .It is the center of 101 Naadi .Each has 100 branches(sakha).Each of tehse branch has 72000 subbranches (Prathisakha).In all these is spread Vyana .Thus Vyana is spread as :
72000 X 100 X 101= 727200000 prathisakha
10100 sakha
101 main naadi
727210201 Total numbers
Of these only 72 are named .In Astronomy the Nadigrantha divide the universe in a similar way into 727200000 nadi .This is by dividing 360 degree of a circle into 101000 parts and in all these the wind or praana as Pravahanila is flowing .When the free flow of winds/prana is obstructed in human /living body or in the body of cosmos disorders happen .Vyana is the name for winds because of its spreading nature (Vyapanaseela).Just like the sun by his rays,the praana or the shadow of Athman flow through the Naadi as sarvathogamini(in all directions continuously flowing).Vyana becomes by his functional ability in the sandhi (junctional points) skanda (pillars) and marma(main points) the doer or creator of powerful and virulent karma (actions).
The same permutation and combination is used in Indian musicology of the South Indian by dividing and naming 72 basic Raaga for each of the 72 main naadi and its nerve plexuses for healthy living which I have dealt with in my music therapy works.
7.Udaanan arising through the Eka or single naadi up(Urdhwanaadi) leads by good deeds to goodloka(Punyaloka)and by bad deeds to bad loka and by mixed good and bad deeds to

mixed world of human beings(Manushyaloka).

In the midst of the 101 nadi is the sushumna (Urdhwagaamini) with fifty nadi on either side symmetrically forming Ida and Pingala.The path of Udaana is through the middle sushumna from the feet to the head .This is the praana which leads one to worlds of punya,to worlds of Thiryak(animal)and to worlds of human beings(Manushya) according to ones Karma.The function of the last upgoing breath is thus different from the spreading praana which sustains life and the sensory motor functions of body .In human world of existence good and bad is equal and mixed .

8.Aditya or sun is the Praana of the outer external world .To bless the praana in our eyes,it arises .The divine being of the earth attracts the apaana of purusha down by its attractive power.Th espacetime between these two (sun and earth)is the samaana .(called Akaasa).The vaayu or winds is Vyaana .

Praana is shadow of the Purusha as already said.The seen sun is only the shadow of Brahman.The seen universe s only the shadow of the real universe.To show us the real world or universe ,its shadow the sun rises and blesses our eyes to have direct vision of the splendour of universe.The power of the sun and the upper worlds (Suvarloka)is to elevate us to the worlds beyond our solar system.The function of the earth is opposite to that.She attracts everything downwards ,towards her .She makes them fall down .She prevents the upward journey of what is trying to go up .This power of attraction spoken of in the Upanishad is now given the name of gravitational force by Newton and the scientists after him.That has only a 400 year history but the history of Pippalada is thousands of years before Newton.

Sankara says*: Prithivyaaam abhimaanini yaa devathaa prasidhaa*

Saishaa purushasya apaanamapaanavrithy m avashta-

Bhyaakrishya vaseekrithyaadha evaapakarshanenaanugraham

Kurveethi varthatah ithyartha: anyathaa hi sareeram Guruthwath

Patheth saavakaasovodgachathe

Apana is the power that pulls down.Without that power the body would have been floating in space.And that is prevented by the blessing of devi earth.

This is said thousands of years before Newton.The only thing is that it was in Sanskrit.Only the language is different .The scientific fact is not myth or incorrect.Like samana in between

prana and apaana ,the spacetime between the suvarloka and bhooloka is the bhuvarloka which is named samaana itself in this sloka .Th edivision and functional properties and the names all correspond between the external world and internal world and are in absolute balance .The external winds or vaayu with its spreading nature (Vyapanaseela)is the vyana corresponding to vyana of the body said earlier.

9.Udaana is the Thejas itself.When the thejas is in balanced calm tranquil state ,we bear all the senses within mind as the subtle power and are reborn .This rebirth of a Yogi who controls the breath and silences mind is the Punarbhava or the second birth (Dwija =twiceborn) of the Brahmagna from the egg state into a fully grown Hamsa bird.By our own Thejas we are taken to the worlds of punya or manusha existence and this is done by Udana which is equated to Thejas itself.The natural fire or thejas when it leaves body and goes up,we say the body is dead and the Athman has merged in Brahman and gone to other worlds .When the Thejas is wellcontrolled by a Yogin and when he /she becomes tranquil the person has become Upashantha(calm/samana) and liberated from body and its desires and passions. Thus the liberation at deah and liberation during lifetime itself gives different effects .When we are taking the second birth by yoga and Samadhi ,we are a Brahmagna and a twiceborn here.When we are leaving the body at death ,we are taking a journey to a birth (next birth)either in a human world or in an animal world or we are taking a journey to worlds of no return if we are jeevanmuktha and thus the paths differ accordingly .

10.What was in our Chitha during the time of Uthkrama is with praana and that praana leads with thejas and Athman to appropriate worlds which we had imagined .

When we are about to die all other functions become weak and praana alone exists functioning .At that time relatives say: Praana is still there.Not yet dead.

In that moment what the praana imagines ,those worlds are attained lead by Udana which leads Athman to those worlds .The Purusha (Athman)with its Chaya(shadow) praana is taken to those worlds of last thoughts or remembrance by Udaana .

11.The scholar who has understood Praana in this way never breaks the thread of his/her generations of children.Thus he/she gets eternity through the persistence of the race.

The eternity here is through the generations of children and grandchildren and thus the scholar is always a householder here.By prajapatya or vow of householder the genes are made permanent by each race(whether animal,bird,plant or human) and the methods of

keeping the races or genes pure is only a method of protection of all the races of the world so that none of the species and genes are destroyed .This truth is followed by the races of Rishis who follow vow of Prajapatya.The praana never dies because of this continuation of life forms and races .

12.There are six phenomena of the Praana. Uthpathy (Origin),Agamana (Coming) Sthaana(position) Vibhuthwa(Prowess or Lordship) the five types of Sthaapana or fixity ,and the Adhyathma state like the Aditya (sun etc) .

If one understands these six phenomena of the praana he/she gets Amrithathwa (eternity) .He/she gets Amrithathwa.

By repeting twice the importance of knowing praana the life principle and by that attaining eternity is stressed.Th eorigin of life and various species is Uthpathy .

Aagamana is the coming of life into the dead matter or world of matter /panchabhootha .

Sthaana is the position of the life force in cosmos and in body .

The prowess of praana is its importance and its essentiality for existence,creation .

The five types of fixity is the five types of praana (panchapraana)and their position and functions due to that positioning .

The final one is the knowledge that praana in earth and praana or energy in sun is same and without sun and its energy no function can take place in earth which is shadow of sun .

The fourth prasna:-

Chathurtha :prasna:

1.Atha hainam souryaayani Gaargya: papracha. Bhagavannethasminpurushe kaani swapanthi kaanyasminjaagrathi kithara esha deva:swapnaanpasyathi kasyaithathsukham bhavathi kasminnu sarve samprathishtithaa

2 Thasmai sa hovacha . Yathaa Gaargya mareechayorkasyaaastham gachatha:sarvaa ethasmimsthejomandala ekeebhavanthi .Thaa :puna:punarudayatha:pracharantyevam ha vai thathsarvam pare deve manasyekeebhavathi.Thena thahyaisha purusho na srunothi na pasyanthi na jighrathi na rasayathe na sprisathe naabhivadathe naadathe naanandayathe na visrujathe neyaayathe swapatheetyaachakshathe.

3.Praanaagnaya evaithasminpure jaaagrathi.Gaarhapatyo ha vaa eshopaano vyaanonwaahaaryapachano yadgaarhapatyaathpraneeyathe pranayanaadaahavaneeya:praana:

4.Yaduchravaasani:swaasaavethaavaahoothi samam nayatheethi sa samaana:mano ha vaava yajamaana:Ishtaphalamevodaana:sa enam yajamaanamaharahabrahma gamayathi . Ishtaphalam yaagaphalamevodaano vaayu:

Udaananimithathwaadishtaphalapraapthe:Katham? Sa udaano manaaakhyam yajamaanam swapnavrithiroopaadapi prachyaavyaaharaha:Sushupthikaale swargamiva brahmaaksharam gamayathi.Atho yaagaphalasthaaneeya udaana:

5 Athraisha deva:swapne mahimaanamanubhavathi.Yadrishtam drishtamanupasyathi srutham sruthamevaarthamanusrunothi.Desadigantharaischa pratyanubhootham puna:puna:pratyanubhavathi drishtam chaadrishtam cha srutham chaasrutham chaanubhootham chaananubhootham cha sachaasacha sarvam pasyathi sarva:pasyathi.

6 Sa yadaa thejasaabhibhootho bhavatyathraisha deva:swapnaanna

Pasyathyatha thadaithasminsareera ethathsukham bhavathi

7 Sa yathaa somya vayaamsi vaasovriksham samprathishtanthe evam ha

Vai thathsarvam para aathmani samprathishtathe

8 Prithivee cha prithiveemathraa cha thejasa thejomaathraa cha vaayuscha vaayumaathraa chakaasaschaakaasamaathraa cha chakshuscha drashtavyam cha srothram cha srothavyam cha ghraanam cha ghraathavyam cha rasascha rasayithavyam cha thwakcha sparsayithavyam cha vaakcha vakthavyam cha hasthou chaadaathavyam chopasthaschaanandayithavyam cha payuscha visarjayithavyam cha paadou cha ganthavyam cha manscha manthavyam cha budhischa bodhavyam chaahankaaraschaahankarthavyam cha chitham cha chethayithavyam cha thejascha vidyothayothavyam cha praanascha vidhaarayithavyam cha.

9 Esha hi drashtaa spaarshtaa srothaa ghraathaa rasayithaa manthaa bodhaa karthaa vijnaanaathmaa Purusha: sa parekshara aathmani samprathishtathe.

10 Paramevaaksharam prathipadyathe say o ha vai thadaschaayamasareeramalohitham subramaksharam vedayathe yasthu somya. Sa sarvagna :sarvo bhavathi.Thadesha sloka:

11.Vijnaanaathmaa saha devaischa sarvai:

Praanaa bhoothaani samprathishtanthi yathra

Thadaksharam vedayathe yasthu somya

Sa sarvagna: sarvamevaavivesethi .

1.Then Gargya ,the Sourayani asked: Bhagavan,What all in a Purusha sleeps? What is

awakened ? Who is seeing dreams ? To whom is the bliss obtained ?In which is all these fixed ?

The first three had asked questions on manifested and seen universe and its effects.Gargya has a different type of question.He wants to know the unmanifested ,which is the subject of transcendental experience which is beyond praana,organs and mundane life ,which is Shivam,shantham Avikritham and aksharam ,which is Satya and attained only with paravidya and which is in and out of all things as something unborn and called the purusha in vedic terminology .

In Mundaka 2 sloka 1 of khanda 1 this truth was introduced as Sudeepthaath paavakadwisphulingha : Just like sparks from a fire all these universes and galaxies are made.How the worlds originating in the Akshara ,and maintained within it and divided into many within it become merged in itself ? What is the sign of Akshara ? These have to be explored.The first question is in a person with organs of functions and sensations which of thes ekarana(organs)sleep and which of tehm remain awakened even in sleep ?

The word is swapi meaning to remain free of its natural functions in absolute rest (without any functions) .To take rest from own natural functions is in common parlour to go to sleep but in cosmis language it is the state of inertia .When does this happen and which all organs take this inertia ? Who see dreams even in that rest or inertia ?

Who enjoys bliss easily and effortlessly with no desire in the awakened or dream enjoyments of the worldly existence ? During such periods of bliss like the taste of honey within it,and like rivers within an ocean ,in whom is the functions unified and fixed as Eka /one ? The poorvapaksha here says that the organs after taking the natural functions and finishing their responsibilities/duties are taking rest .Then why does Gargya who asked the question think that they (the senses) are all unified in a single base and fixed in the sleeping or resting Purusha ? Sankara says what Gargya guessed is the correct answer .

In the awakened state (Jagrad)the sense organs are functioning for the sake of the master collectively and they are not functioning freely as single autonomous organs.Therefore even in sleep they are not single autonomous functions but collectively functioning as a single Eka .This is true from the point of view of neurology also .

2.Gargya, Just like the rays of the setting sun become unified in the field of solar energy and become invisible to observer’s eyes and become visible again in the morning(dawn)

,everything is unified in the mind .Then the living being(human) does not see ,hear,taste or speak ,does not come or go or move and does not excrete or enjoyworldly things and atthat time people say “ Swapithi” –He is sleeping .

3.At that time in this city(Pura or the body) only the fire of Praana is in an awakened state.Apaana is the Garhapathya fire.Vyana is Anuaharyapachana fire .Ahavaneeya is kindled from the garhaptya fire (it is the source of ahavaneeya).Therefore Garhapatya is the Pranaayana or Praana in a sleeping person.

Praneeyathe pranayanaath praneeyathe asmaadithi pranaayano .

In a sleeping person it is the Apaana which is cycling around the body keeping it alive.From that apaana the praana is invoked.(Ahavaneeya).Since Vyana gets out through the southern hole of heart (Dakshina) due to the association with southern direction we call it Dakshinagni (Southern fire).It is that fire of Vyana which spreads everywhere and in it one has to offer the Havis for all our ancestors(all ancestral living beings born out of the southern direction).

According to Sulbasuthra of Udangha when we decide measures of the sacrificial Vedi ,on the western side is Ahavaneeya fire.Garhapatya denotes the present generation.Dakshinagni denotes the ancestral generations.Beyond the solar system and the fixed star systems is an energy or fire which is invoked by the ancestral Atharva and Angirasa sages as the Prajapatya of each generation,and then from it a new future generation is kindled and this structure and function of education is shown in the sacrificial altars and the Kriya done in it.Thus the west is the future generation in it .The Global sacrificial altar has the southern hemisphere as the ancestors of mankind (southeast)and the western hemisphere as the future (Southwest) .and these represents the two courses of the monsoon and the two ayana of the samvatsara .

4.Samaana is the Hothaa who offers the two Ahuthy of Uchwasa and niswasa(expiration and inspiration) equally .Mind is the Yajamana.Udaana is the desired effect .That leads the yajamana to the Brahman every day .

Even in sleep the inward and outward breaths are kept balanced and equally by Samaana (Sama = equal) .It is an equalizer .Even the sleep is a Agnihothra yajna for a scholar .Therefore Vidwan(scholar)is not without karma.According to Vajasaneya Upanishad it is aid “ Sarvadaa sarvaani bhoothaani vichinuanthapi swapatha”.(Even in sleep every

bhootha or element is performing yajna).This is quoted by Sankara here.
Mind is the Hotha here.The controlling and withdrawal of all the awakened pranaagni during awakened state (jagrad) and sacrificing all external organs or senses in Agnihothra with desire for Brahman attainment is equated to the Yajamana who does the sacrifice.The effect or attainment of desires is due to Udaana.Even the function of dream by the mind during sleep is controlled by Udaana so that mind is lead to Brahman .In Sushupthy(dreamless sleep) the attainment of Brahmakshara (the swarga attainment of Yajamana) happens.The scholars doenjoy their effects of sacrifice from their Uparathy (sense organs controlled) upto their awakening and sushupthy .But this is happening also to common people who are not scholars too.He too know the bliss of sushupthy.But he doesn't have the Gnana of it when he wakes up from sushupthy.Vidwan enjoys bliss in sushupthy,dream,Samadhi and in jagrad alike due to his wisdom(gnaana).
5. This Deva(divine one) in dream state experience his own Mahimaana(greatness).Hears what is already heard and see what is already seen.Experience what is experienced in directions and in spaces before.That which is seen ,heard ,unseen and unheard,experienced and not experienced,sath and asath (truth and untruth) everything(sarvam)is seen and experienced .Since He is everything (sarvam)he see and experience everything .
Sandhya is the interval between day and night .The rays of sun is concentrated and reduced within himself at that time.All Indriyas are concentrated and reduced to the Mind at that time.Thus like a setting sun the mind enters the state of dream sleep with concentrated unified oneness.This is the sandhya or twilight of mind.In that sleep state the difference between Vishayi and Vishaya (subject,object) with different signs or lakshana of Athmabhava is attained and experienced directly by mind .
In truth Athman does not see any dreams.It doesn't see anything even in the aakened Jagard state.The jagrad and swapna states are only subjective feelings due to the Upadhi of the mind .Therefore experiences of the mind are not the experiences of the Athman and are the individualistic free experiences of mind itself .One see dreams in a state when all senses merge with mind,but mind is not merged and thusit is called the Manomaya state .That is,swapna or dream is the function of the inner Vignanamaya and Anandamaya Kosa covered by only the manomayakosa .We see not only things seen in this birth and

heard in this birth but also things seen and heard in our previous births.We find truth and untruths like mirages too in sleep.For a person living at the psychological (Manomaya)state alone these cannot be distinguished but for a person who lives at the plane of Bliss and wisdom(anandamaya and vignanamaya) this distinction is possible.That is why an ordinary person is unable to know them when he awakes from sleep and a Vidwan can .Thus sleep and dream analysis was the duty of the learned in all ancient civilizations.

Now we have an answer to who see the dreams and who knows its analysis best .

6. that Deva(the mind) when revealed with its enlightenment does not see any dreams.Then it experience bliss alone.

The Thejas of the sun is called Pitha in Ayurveda.By it all the vaasana are removed and the mind with concentrated rays ,within the Naadi (nervous system/plexuses) like fire in dry fuel ,is Vignanamaya and then we call it as Sushupthy or dreamless sleep.The sense organs and their doors are all closed at this state and this closure happen by Thejas .The free bliss dependent upon nothing,and without adjectives is spread in Vignanamayakosa (wisdom sheath).In Sushupthy and Samadhi it is this sheath which is enjoying bliss without any dreams .It is always Prasaada or blissful.

7.Just like birds living in a tree come back to it ,everything we see here go back to Athman .

The birds go out in dawn to search for food but return to nest on tree at twilight of the evening .They know their abode as the tree .Similarly the senses and the mind wherever it journey through several births has to return to its real abode ,the Athman .

8.In 7th sloka we find everything return to Athman.Which are those Sarvam or everything.A list is given in the 8th sloka.

Earth and its subtle units

Aapas and its subtle units

Thejas and its subtle units

Vaayu and its subtle units

Akaasa and its subtle units

Eyes and everything that is subject to vision

Ears and everything that is subject to hearing

Nose and everything that is subject to smell

Rasa and everything that is subject to taste

Skin and everythingthat is subject to touch

Word and everything that is cognizable with it

Generative organ and everythingenjoyed by it

Organs which expel wastes and everything expelled by it

Feet and all directions reached bythem

Mind and all subjects analysed by it

Intellect and all things determined by it

Ahankara (ego) and everything that is subject to it

Chitha and everything that is subject to it

Thejas and everything revealed by it

Praana and everything that is maintained by it

And thus Sarvam returns to Athman at last .

After this ,the rishi gives the form of Athman which is the doer and enjoyer like a Jalasurya(reflected sun in water) and is within all .

9.Seer,revealer,listenere,one who smells ,and tastes,one who does analysis,and cognizes,one who is doer and knower and enjoyer is the Purusha,as the Absolute (Param) Akshara ,fixed in Athman.

10.The one who knows the shadowless,bodyless,colourless,white pure,akshara attains that absolute Akshara .He becomes Sarvagna.He becomes Sarvam.Avidya alone is the obstacle for the Sarvagnathwa (all-knowingness).Removing avidya,Vidya is fixed and shines and then one becomes sarvagna and sarvam.

11.The Athman called Vignanathman with all Deva(Indriya)and praana and five elements is fixed in that Akshara and one who knows that Akshara becomes sarvagna and enters sarvam (Just like Brahman).

Brahmagna has all qualities of Brahman.We know Sankara was a sarvagna .The stories of Sankara and his ability to enter the body of a dead king etc are due to such sentences in the Upanishads .It shows the level of understanding of common people about the teachings of the Upanishads .

Fifth prasna

Panchama:prasna:

1.Atha hainam Saibya:Satyakaama:papracha:.Sa yo ha vai thadbhagavanmanushyeshu praayanaanthamomkaaramabhidhyaayeetha.Kathamam vaava sa thena lokam jayatheethi

2.Thasmai sa hovaacha ethadwai satyakaama param chaaparam cha brahma yadomkaara:. Thasmaadwidwaanethenaivaayathanenaikatharamanwethi

3 Sa yadyekamaathramabhidhyaayeetha sa thenaiva samvedithasthoornameva Jagatyaamabhisampadyathe.Thamricho manushyalokamupanayanthe

Sa thathra thapasaa brahmacharyena sradhayaa sampanno mahimaanamanubhavathi

4.Atha yadi dwimaathrena manasi sampadyathe sonthariksham yajurbhirunneeyathe somalokam .Somaloke vibhoothimanubhooya punaraavarthathe

5.Ya:punaretham thrimaathrenomityethenaivaaksharena param purushamabhidhyayeetha sa thejasi suryam sampanna: Yathaa paadodarathwachaa vinirmuchyatha evam ha vai sa paapmanaa vinirmuktha:sa saamabhirunneeyathe brahmalokam sa ethasmaajjeevadhanaathparaathparam pureesayam purushameekshathe thadethou slokou bhavatha:

6 Thisro maathraa mrityumatya:prayukthaaa
Anyonyasakthaa anaviprayukthaa:
Kriyaasu baahyaabhyantharamadhyamaasu
Samyakprayukthaasu na kampathe gna:

7 Rigbhiretham yajurbhirantharikhsham
Saamabhiryanthathkavayo vedayanthe
Thamonkaarenaivaayathanenaanuethi vidwaan
Yathachaanthamajaramamrithamabhayam param chethi

1.Then Sathyakaama ,son of Shaibya asked.Bhagavan,The one who does Upasana of Om (Pranava) by that Upasana attain and win which worlds by that /

2.Satyakaama,Omkara is both AparaBrahman and ParaBrahman.Therefore Vidwan who does Upasana on Om can attain either of tehse two.

Purusha is the Akshara which is absolute truth .Prana which is the first born is also Omkara.Om is the symbol of tehse.ParaBrahman is not cognizable by sabda or any such symbols or adjectives.It is transcendental and beyond all senses and beyond Vaak .Just like a person who meditates on a idol of Vishnu with extreme devotion as Brahman ,due

to its blessing attain ParaBrahman,those who meditates on Om or Pranava also attain ParaBrahman by its blessing ,says Sankara.Similarly by Om meditation one can attain Aparavidya or AparaBrahman as well .

3.the single unit or Maathra of Pranava(A) if meditated upon,the person reaches earth itself.The Rks will lead him to human world.There by Thapas and Brahmacharya and Sradha he becomes wealthy and experience greatness .For several years he is born a shuman being and with thapas,sradha and Brahmacharya as a scholar he enjoys.The A of Omkara represents Rgveda and the earth .This journey is called Vaiswanara (the journey of Jagrad or awakened state).

4.The second mathra or unit (U) if meditated upon,makes a person merge with Mind and through Yajus he reaches Somaloka .There he enjoys all great experiences and comes back to earth .Because the world of the lunar mansion is within the attractive field of earth or Bhooloka.The recycling is inevitable due to this This mathra or unit represents Yajurveda, Bhuvarloka, and it is Thaijasa or Swapna .

5.The person who meditates Paramapurusha with all the three Mathra or units of Om (A,U,M) reaches the Sun which is purely Thaijasa or energy .He is liberated from all sins like a snake is liberated from its skin.By Saamaveda he attains Brahmaloka .By Jeevaghana he visualizes the Parathpara (beyond the beyond) Purusha who is reclining in the city (Purisayam Purusham Ikshathe).

Om represents the Purusha within the Sun .It is the Athman which reclines in all Athman of moving and nonmoving .The Purusha reclining in the milky ocean of the Brahmanda as Purasaayi also is that Vishnu as Paramathman.Once we reach the energy world of Sun we have no recycling to earth since it is beyond the attraction of earth.Yet we find great Avathara coming back to earth at times .How is this and why is this happening ? Thyjedekam Kulasyaarthe (Mahabharatam Udyogaparvam 37-17).Those great Purusha come back for the sake of the race of human beings,willingly sacrificing one Mathra or Padam of the Akshara and descending at will .Why is the word Jeevaghana used ? It is in all living things as Suthrathman.And every thing resides within him as sookshmaroopa(subtle form) and thu sis mutually within each other.

Sa hyantharaathmalingaroopena sarvabhoothaanaam

Thasmin hi lingathmani samhatha: sarve jeeva:

Thasmaath jeevaghana : (says Sankara).

6.All the three units(mathra)are limited by death(Mrityu).If they are united with mutual attraction ,and used in all external and internal functions a scholar will never know fear . The external,internal and the middle are the jagrad,sushupthy and swapna states .If one knows the three mathra of OM in these three states and meditate them ,one knows that everything exists in one's Athman and one's Athman exists in everything else .If this is known ,then who is ther ea shis enemy ? And where he can go or come ? The three worlds of Bhoo,Bhuvar and Suvarloka are unified and the three states (jagrad ,swapna and sushupthy)are unified and past ,present and future unified and all living and nonliving beings of cosmos unified in ones own Athman and thus Advaitha is made practicable by a sarvagna/Brahmagna .Then no more recycling happen.

7.By Rgveda ,this world(earth)and by Yajus the Anthariksha (Bhuvarloka)and by Saamaveda the worlds of Kavi (Suvarloka or world of Swara)are known and attained.Only with Omkara the scholar attains the the shantha(peaceful,calm) ajara(without aging/ever young and new),amritha(eternal) abhaya(fearless)worlds called Paraloka .

This world without sorrow,old age and diseases ,without dualities of likes and dislikes is to be enquired by each one .GouthamaBudha did this enquiry in historical times as a continuation of this Upanishadic teaching .Christ also asked us to enquire and discover that world by ourselves.No one attains it without enquiry .

Sixth prasna.

Shasta:prasna:

1 *Atha hainam Sukesaa Bhaaradwaaja:papracha.BhagavanHiranyanaabha:Kousalyo Raajaputhro maamupethyetham prasnamapruchatha. Shodasakalam Bhaaradwaaja purusham vethya thamaham kumaaramabruvam naahamimam veda yadyahamimamavedisham katham the naavakshyamithi samoolo vaa esha parishushyathi yo anirthamabhivadanthi thasmaannaahaarmyanrutham vakthum sa rathamaaruhya pravavraaja: Tham thwaa pruchaami kaasou purusha ithi .*

2.Thasmai sa hovaacha .Ihaivaantha:sareere somya sa purusho
Yasminnethaa :shodasa kalaa:prabhavantheethi

3.Sa eekshaam chakre .Kasminnahamuthkraantha uthkraantho bhavishyaami

Kasminnva prathishtithe prathishtaasyaameethi

4 Sa praanamasrujatha praanaachadwaam kham vaayurjyothiraapa:prithiveendriyam manonnamannaadveeryam thapo maathra:karma lokaalokeshu cha naama cha.

5.Sa yathemaa nadya:syandamaanaa:samudraayanaa:samudram praapyaastham gachanthi bhidyethe thaasaam naamaroope samudra ityevam prochyathe.Evamevaasya paridrashtumimaa:shodasa kalaa:purushaayanaaa:purusham praapyaastham gachanthi bhidyethe chaasaam naamaroope purusha ityevam prochyathe sa esho akalo amritho bhavathi thadesha sloka:

6 Araa iva rathanaabhou kalaa yasminprathishtithaaa:

Tham vedyam purusham veda yathaaa maa vo mrityum:parivyathaa ithi

7Thaanhovaachaithaavadevaahamethathparam brahma veda. Naatha:paramastheethi.

8 The thamarchayanthasthwam hi na:pithaa yosmaakamavidhyaayaa:param paaram thaarayaseethi nama:paramarishibyo nama:paramarishibhya:

1.Sukesa ,son of Bharadwaja asked: Bhagavan,The prince Hiranyanabha of Kosala asked me whether I know the Purusha with sixteen parts (Shodasakala).I said " I don't know.If I had known I would have advised you." If I say untruth,I will be destroyed with my roots .Therefore I cannot say untruths.he went away silently in his chariot when I said this.For him,I ask you .Where is that Purusha ?

The enquiry of origin of universe and of the origin of knowledge of hman race is a branch of knowledge which leads one to higher realms according to all teachings of the Upanishads.During sushupthy the Purusha is Nishkala as if the purusha in the deluge or Pralaya. From that Nishkala Purusha originate the Sakala purusha with 16 parts during Prabhava or origin of universe.The prince of Kosala wanted to know the origin of this sakala purusha with 16 parts (The origin of universe).

2."Here,within this body itself,that Purusha with 16 parts originate,gentle one".This Purusha with parts like praana is the product of Avidya.We are dividing the Nishkala (without parts/indivisible) for the sake of our easy understanding .We feel that the parts originate and then get destroyed after a period of existence.Only the mad minds will believe that energy comes and go every moment and get destroyed like ghee melting with fire,or is produced like pot from clay .The enrgy of conscious ness is always existent . Some people who are believing in Soonyavaada (nihilism) think that when energy is

blocked there is an empty state or nihilism.Others think subjects like pots etc come and go intermittently into Athman .Lokayath philosophers think energy is the law of the universal elements.The consciousness as energy without reduction or increase (always the same) is the Athman itself.It is revealed by the name and form so that we know it .

Satyam gnaanam anantham Brahma :Pragnaanam Brahma:

Vignaanam anandam Brahma:

Vignaanaghanam eva

These sayings of the Sruthi are to be analysed.The form of energy has no change whatsoever.All other forms change and therefore have Vyabhichara (going astray from its original nature/form) but energy has no such change.Whatever objects we grasp or cognize with our consciousness in whatever name and form ,that cognizance reveals the Avyabhicharithwa of the enrgy of consciousness. Cognizance is called in Sanskrit as Grahanam (used as Eclipse in English language .In reality Grahanam is cognizance of a celestial body and its nature,movement by another ,which is called a Graha or the one which makes us understand/cognize .Graha is now translated a splanet and grahana as eclipse and this has made lot of confusions in understanding the ancient science of Indians).

To say that one object exists but one cannot know it is equivalent to saying “One can see the form,but one has no eye”.There may be a state where wisdom or gnaana exists but there is no Vasthu or object for its subject .But as long a s avasthu or object exists ,the gnaana of that vasthu is never destroyed.Ifthere is no gnaana ,there is no Gneya too .(The thing to be known is Gneya).In sushupthy we experience this.Since Gneya is enlightened ,enlightenment is gneya and its revelation is the energy and its absence is never there .Even though nothing is revealed in sushupthy,still the light or energy is existing even in that state .Therefore ,as the Vainasika group say ,the total lack or emptiness does not happen.The absence of all objects that are to be known – is the knowledge of the emptiness or abhava and that is obtained in sushupthy and Samadhi states even for the Soonyavadi but they do forget that .They call sushupthy and samadhi states as emptiness and at the same time say that even in sushupthy there is gnaana .How can that be ? The cause for prana etc is Purusa.Purusha is not the individual Athman in a single body which is a limited being with limited rgans and perceptions limited by those organs of

cognizance.The parts or organs are there gor a body .Therefore Parampurusha cannot be that sakala and it should be Nishkala undivisible energy .Thus the jeeva with limited praana and other kala is derived from the indivisible unlimited energy state . Paramapurusha –chidaakasa-kala-body and jeevathman is the order of Prabhava or origin .

3.He thought: By whose Uthkranthi do I rise up? By whose Prathishta do I get fixed ?

The jeevathmapurusha with 16 parts thinks about three subjects .First is creation or Srishty .How is I and this universe created and when and by whom ?

The second is the effects or Phala.What is the final effect of this creation and of me ?

The third is the krama or order .Which was the order of creation?What was created first ? Was it my consciousness or this cosmos ?Was it the tree or the seed ?Was it the bird or the egg ?Was it the gnaana,the Gnatha or the gneya (the wisdom/the wise person or the objects to be known).

All Vidya is the result of these three enquiries ,says the ancient Rishi of India.Both Aparavidy aand Paravidya are born from such thoughts and enquiries.In the state of Advaitha all such thoughts and enquiries end .In a state of Advaitha in Samadhi ,one does not even think of preserving those experiences for posterity by teaching,learning,by books or communication of various kinds.There is no difference between creator and created or between the writer and reader ,or singer and listener even.No difference between father,grandfather or children .No difference between past ,present or future.Therefore the only use (prayojana)for such creative functions in Samadhi /sushupthy state with experience of AdwayaBrahman, and the only explanation for it is that creativity (Sarga/srishti) is the internal nature of a being which is perfect and whole (not divisible and hence Nishkala).

4.from Him praana flowed out.From Praana in order – Sradha,Kham,Vayu,Jyothis,Apas,Prithwi,Indriya,Mind,Annam or food,Veerya or virility,thapas ,manthra,karma,worlds and names were formed.Like a person with cataract see one as double (double vision)or seeing many things in dreams ,Manifold Kala are felt in Purusha without Kala.From Praana to naama are the 16 kala or parts .

5.just like the moving rivers flow to ocean and sacrifice their form and name in it and become ocean,the shodasakala of the allwitnessing Purusha loose their forms and names

in the absolute Purusha and become Purusha.One who knows this becomes Nishkala ,and Amritha .

The words Purushaayana and Amrithaayana has to be commented upon here.The parts or kala journeying to Purusha are Purushayani and kala journeying towards ocean is Samudrayani here.Thus ,by comparison Kathyayani is the one who journeys to Kathye(old name of China) and Sourayani is oen who travels towards sun .Gargyayana is one who travels to garga mountain.The people who travel to Nasreth were called in Kerala as Nasrayani (before the advent of Europeans).If we know the original meaning of words we will expel many misunderstandings about our culture .Utharayana and Dakshinayana is then Northern and Southern course or travel .

6.If one know the Purusha in whom the sixteen kala are fixed ,as if in the axle of a chariot wheel all the spokes are fixed ,then al sorrows regarding death (Mrityu)will be lost .

The shodasadalapadma is drawn as a symbol to teach this to all .The positive attitude is thus cultivated regarding death and birth and a valuable life with positive values to all.

7.I know only this much about ParaBrahman. There is nothing beyond this .Thus said Pippalada .

8.They worshipped the sage and said: You have helped us to cross to the other shore of Avidya and is our Father .Namaskaram to all ParamaRishi,Namaskaram to all ParamaRishi .(Paramarishibyo nama: is repeated twice).

Guru becomes the father of the disciple since he gives them rebirth through Vidya.He gives tehm a new Brahmasareera which is Nitya,Ajara,Abhaya and Amritha and is greater than the father who gives the physical body alone.The Guru as the Divine Father has helped disciple to cross the great ocean of Avidya with fear of births and deaths,of diseases and sorrows by the boat of Vidya .The liberation from Avidya or Samsara ,to Moksha is by the Thirunaava(auspicious toungue/and boat .Naava has two meanings.Thirunaava is also the name of a place in the banks of Nila river where the historical and prehistorical ceremony of choosing the emperor of the Southern Tamil countries took place and where the learning of Sanskrit and of Yajna samskara was protected) of the learned Guru and his oral instructions.Thus Guru is the TharakaBrahman equivalent to OM .Thus giving Namaskaram to Guru is like worshiping Brahman itself. .

Thus eulogizing all the Guruparampara end the Prasna Upanishad .